बौद्धस्तोत्रसंग्रहः

BAUDDHA-STOTRA-SAMGRAHAḤ

OR

A COLLECTION OF BUDDHIST HYMNS

VOLUME I

स्रग्धरा स्तोत्रम्

SRAGDHARĀ-STOTRAM

ཕྲེང་བ་འཛིན་པའི་བསྟོད་པ

OR

A HYMN TO TĀRĀ IN SRAGDHARĀ METRE

BY

BHIKṢU SARVAJÑA MITRA OF KĀS'MĪRA

WITH

THE SANSKRIT COMMENTARY OF JINA RAKṢITA, TOGETHER
WITH TWO TIBETAN VERSIONS

EDITED BY

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INTRODUCTION.

The text of the Sragdharā-stotra and the commentary on it printed in this fasciculus, are based on the undermentioned Sanskrit manuscripts and Tibetan block-prints.—

A. Sragdharā-stotram, No. B. 63, of the Buddhist MSS. collected from Nepal by B. H. Hodgson, Esq., and ~~deposited in~~ the Library of the Asiatic Society of Bengal.

B. Sragdharā-stotra-tikā, No. B. 64, of the Buddhist MSS collected from Nepal by B. H. Hodgson, Esq., and deposited in the Library of the Asiatic Society of Bengal.

C. Sragdharā-stotra, called in Tibetan Phren-wa-ḥdsin-paḥi-bstod-pa, extending over leaves 40b—43b of the ~~Tibetan~~ Tangyur, section Rgyud volume La.

D. Sragdharā-stotram, called in Tibetan Me-tog-p... ḥdsin-gyi-bstod-pa, extending over leaves 44b ... of the Tibetan Tangyur, Rgyud, La.

E. Ārya-Tārā-Sragdharā-stotra, called in Tibetan Ḥphags-ma-sgrol-ma...-me-tog-phren-wa-ḥdsin-paḥi-bstod-pa, extending over leaves 49a—52b of the Tibetan Tangyur, Rgyud, La.

For the collation of the Sanskrit text included in this fasciculus, I consulted A and B, while for that of the Sanskrit commentary I had to depend on B alone. Of the two Tibetan texts of the Sragdharā-stotra embodied in the fasciculus, the first is mainly based on C supplemented here and there by D, while the second is ... a reprint of E. A short notice of A, B, C, D and E has been given below under Nos 92, 93, 13, 14 and 15 respectively.

... (of the Tangyur, section Rgyud) in which ... and E, was very kindly given as a loan to me ... of India, out of the numerous Tibetan books brought down to Calcutta, during the British ... Tibet in 1903-4 before they had been distributed

as presents to the British Museum and other important centres of learning in Europe and America

I regret I have been able to examine neither the Sragdharā-stotra-ṭippanī nor the vernacular commentary kindly mentioned in a letter[1] to me by Mr. F. W. Thomas, Librarian of the India Office, London.

A List of Tibetan Works on Tārā.

1. सर्वतथागतमातुस्ताराया विश्वकर्मभवो नाम तन्त्रम्,[2] Sarva-Tathāgata-mātus Tārāyā viśvakarmabhavo nāma Tantram, Tibetan. དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ་སྒྲོལ་མ་ལས་སྣ་ཚོགས་འབྱུང་བ་ཞེས་བྱ་བའི་རྒྱུད —

[1] An extract from the letter dated the 16th June 1905, from Mr F W Thomas, is made here to show how graciously that Tibetan scholar of eminence helped me in my literary pursuits: —

"... I am glad that you have decided to publi... the Sragdharā-stotra. As you conjectured, a Tibetan rendering of th... Stotra is found in the Tanjur, Rgyud ཐ. In fact, there are three, a... parently different, versions of which I will now write down the colopho... . . . I cannot find any commentary in the Tibetan collection. ... are doubtless acquainted with the Sanskrit MSS. mentioned in Prof... Bendall's Cambridge Catalogue (two with a vernacular commentary)... with the copies in the Royal Asiatic Society's Collection (one with ṭīkā, see ...owell and Eggeling's Catalogue) and in general with the copies sent to ...urope by Mr. Hodgson We have two such copies, one of which contains on ...e outside of its first leaf the end of colophon of a Sragdharā-stotra ṭippanī."

[2] The Sanskrit title in the original Tibet... book runs thus - सर्व तथागत म तनौतार वि... र्म भव तन्त्र नाम । which do... not appear quite correct from the point of view of classical Sanskrit The ...anskrit title has, therefore, been modified in conformity with the Tibetan tit...e.

On this point Mr. F. W. Thomas, in his letter dated the 19th April 1907, k...dly observes.—

"As regards the S...nskrit titles in the Kanjur and ... find so imperfect, it seems to me clear that in man... ...constructed from the Tibetan (or other sources) by ... acquainted with Sanskrit. For modern works I can p... and unless my memory deceives me, for the Tanjur also... lost labour to correct the grammar of such titles"

A Tantra showing how ... originated from Tārā, the mother of all Tathāgatas.

It extends over leaves 157 – 180 of the Kangyur, section Rgyud, volume ... and begins with ... to Mañjuśrī. This Tantra, which had been told by Śākya to Mañjuśrī at Tuṣita ... was translated into Tibetan by the ... Dharma-śrī-mitra and the Tibetan interpreter Gelong ... bzan-po.

2. ...-nāma-aṣṭa-śatakam.[1] ... Tārā-nāma-aṣṭottara-śatakam, Tib. ... — One hundred and eight names of the noble Tara.

It extends over leaves ... of the Kangyur Rgyud, ... and begins with an invocation to the blessed noble Tārā. The 108 names are stated to have been ... by Buddha and to have ever been ... by the ... Avalokiteśvara.

3. ता...देवी-नामाष्टोत्तर-शतकम्.[2] Tārā-devī-nāmāṣṭottara-śatakam, Tibetan: ... — One hundred and eight names of goddess Tārā.

It extends over leaves 183a—487b of the Kangyur, R... ..., and begins with an invocation to the blessed goddess Tārā.

...आर्य-अग्र-प्रदीप-धारणी विद्याराज, Arya-agra-pradīpa-dhāraṇī vidyārāja, Tibetan ...

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[1] The Sanskrit title in the original Tibetan book runs thus, —आर्यतारा ... नाम ... It has been modified in conformity with the Tibetan title.

[2] The Sanskrit title in the original Tibetan book runs as follows: आर्यतारादेवी नाम अष्टशतक ...।

རོ་སྒྲོན་མ་མཆོག་གི་གཟུངས--A *dhāraṇī*-charm called the excellent lamp of the noble science.

It extends over leaves 187*b*—495*b* of the Kangyur, Rgyud, Pha, and begins with an invocation to Buddha and all Bodhisattvas It was delivered by the Bhagavān (Buddha) at S'ravasti (མཉན་ཡོད) in the Jetavana garden of Anāthapindada (མགོན་མེད་ཟས་སྦྱིན)།

5 आर्य-तारा-स्वप्रतिज्ञा-नाम-धारणी, Arya-Tārā-svapratijña-nama-dhāraṇī, Tibetan འཕགས་མ་སྒྲོལ་མ་རང་གིས་དམ་བཅས་པ་ཞེས་བྱ་བའི་གཟུངས—A *dhāraṇī*-charm on the promise made by Tāra herself.

It extends over leaves 495*b*—496*a* and begins with an invocation to noble Tārā

6. ऊर्द्ध-जटा-महाकल्प-महाबोधिसत्त्व-विकुर्वण-पटल-विसर-भगवती-आर्य-तारा-मूलकल्प-नाम, Urddhva-jatā-maha-kalpa-mahābodhisattva-vikurvana-patala-visara-bhagavatī-arya-Tara-mūlakalpa-nama, Tibetan རལ་པ་གྱེན་བརྫེས་ཀྱི་རྟོག་པ་ཆེན་ པོ་བྱང་ ཆུབ་ སེམས་ དཔའ་ ཆེན་པོ་འི་རྣམ་པར་འཕྲུལ་བ་ལེའུ་རབ་འབྱམས་ལས་བཅོམ་ ལྡན་འདས་མ་འཕགས་མ་སྒྲོལ་མའི་རྩ་བའི་རྟོག་པ་ཞེས་བྱ་ བ

The fundamental rituals of Urddhva-jaṭa Bhagavati Arya-Tārā

It extends over leaves 1*a*—453*a* of the Kangyur, Rgyud, volume Tsa, and begins with an invocation to the mighty Avalokitesvara (སྤྱན་རས་གཟིགས།). At the end it is stated —འདི་ནི་ཇོ་བོ་ཆེན་པོ་ཨ་ཏི་ཤའི་ཕྱག་དཔེ— "this is great master Atiśa's book."

... translated into Tibetan by the Sakya Gelong ...
... and ...

7. तारासाधनम्, Tara sadhanam. Tibetan སྒྲོལ་མའི་སྒྲུབ་ཐབས། — Propitiation of Tarā.

It extends over leaves 1b—8a of the Tangyur, section Rgyud, volume Ha, and begins with an invocation to venerable Tara. At the end it is stated that this sādhana which has sprung from the ... like Tara-tantra is the work of Ārya Nāgarjuna (འཕགས་པ་ཀླུ་སྒྲུབ). It was translated into Tibetan by the great Indian Paṇḍita Dharma vajra and the Tibetan interpreter Gelong Dar ma-rin-chen, and finished by the honourable great kalyana mitra (དགེ་བའི་བཤེས་གཉེན་ཆེན་པོ) named Chos-kyi-... of the monastery of Chos-ḫkhor ḫjo.

8. तारादेवी-स्तोत्रम् एकविंशतिकसाधनं नाम, Tara-devi-stotram-ekaviṁśatika-sadhanam-nama, Tibetan ལྷ་མོ་སྒྲོལ་མ་... ཉི་ཤུ་རྩ་གཅིག་... བསྟོད་པ་... — A propitiatory hymn to the goddess Tara in her twenty-one aspects.

It extends over leaves 8a—11b and begins with an invocation to the blessed Tara. It is divided into twenty-one small chapters and is the work of the Kāśmirian Paṇḍita teacher Ravi gupta (ཉི་མ་སྦས་པ). It was translated into Tibetan by Paṇḍita Mañjuśrī and the Tibetan interpreter Mal-gyo Blo-gros-grags-pa.

9. [ताराएकविंशतिकाङ्गसूत्रे संक्षेपः,[1] Tarā ekaviṁśatika ... sūtre saṁkṣepaḥ], Tibetan མ་ཉི་ཤུ་རྩ་གཅིག་པའི ཡན་ལག་དང་བཅས་པ་མདོར་བསྡུས — A summary of the discourse on the twenty-one aspects of Tara.

[1] The Sanskrit title of No 9 is not given in the original Tibetan book, restored here from the Tibetan title.

It was translated into Tibetan by the Sakya Gelong Rin-chen-grub and Bsod-nams-grub.

7 तारा-साधनम्, Tarā-sādhanam, Tibetan སྒྲོལ་མའི་སྒྲུབ་ཐབས།—Propitiation of Tārā

It extends over leaves 1*b*—8*a* of the Tangyur, section Rgyud, volume La, and begins with an invocation to venerable Tārā At the end it is stated that Tārā-sādhana, which has sprung from the ocean-like Tārā-tantra is the work of Ārya Nāgarjuna (འཕགས་པ་ཀླུ་སྒྲུབ). It was translated into Tibetan by the great Indian Paṇḍita Dharma-vajra and the Tibetan interpreter Gelong Dar ma-rin-chen, and finished by the honourable great kalyāṇa-mitra (དགེ་བའི་བཤེས་གཉེན་ཆེན་པོ) named Chos-kyi-blo-gros of the monastery of Chos-hkhor-hjo.

8. तारादेवी-स्तोत्रम् एकविंशतिकसाधनं नाम, Tārā-devī-stot-ram-ekavimśatika-sadhanam-nāma, Tibetan ལྷ་མོ་སྒྲོལ་མ་ལ་བསྟོད་པ་ཉི་ཤུ་རྩ་གཅིག་པའི་སྒྲུབ་ཐབས་ཞེས་བྱ་བ—A propitiatory hymn to the goddess Tārā in her twenty-one aspects

It extends over leaves 8*a*—11*b* and begins with an invocation to the blessed Tārā It is divided into twenty-one small chapters and is the work of the Kāśmīrian Paṇḍita teacher Ravi-gupta (ཉི་མ་སྦས་པ). It was translated into Tibetan by Paṇḍita Mañjuśrī and the Tibetan interpreter Mal-gyo Blo-gros-grags-pa.

9. [तारैकविंशतिकाङ्गसूत्रे संक्षेपः,[1] Tārā-ekavimśatikāṅga-sūtre samkṣepaḥ], Tibetan: སྒྲོལ་མ་ཉི་ཤུ་རྩ་གཅིག་པའི་ཡན་ལག་དང་བཅས་པ་མདོར་བསྡུས—A summary of the discourse on the twenty-one aspects of Tārā.

[1] The Sanskrit title of No. 9 is not given in the original Tibetan book. It is restored here from the Tibetan title.

It extends over leaves 11*b*—26*b* of the Tangyur, Rgyud, La, and begins with an invocation to the mistress noble Tārā It is divided into twenty-one chapters and is the work of the Kāśmīrian teacher Ravi-gupta (ཁ་ཆེའི་སློབ་དཔོན་ཉི་མ་སྦས་པ་ཞེས་བྱ་བས)། It was translated into Tibetan by the Indian teacher Mañju-śrī and the Tibetan interpreter Mal-gyo-blo-gros-grags-pa in the very great vihāra of Vikramaśīla.

10. भगवती-तारादेवी-एकविंशति-स्तोत्र-साधनोपायिक,[1] Bhagavatī - Tārā - devī - ekaviṃśati - stotra - sādhanopāyika, Tibetan བཅོམ་ལྡན་འདས་མ་སྒྲོལ་མ་ལ་བསྟོད་པ་ཉི་ཤུ་རྩ་གཅིག་པའི་སྒྲུབ་ཐབས—The way of propitiating the blessed goddess Tārā by the twentyone-fold hymn

It extends over leaves 26*b*—35*b* of the Tangyur, Rgyud, La, and begins with a salutation to the feet of the Noble Tārā This book, which is divided into 21 chapters, was translated into Tibetan by the great Kāśmīrian Pandita S'ākya-śrī-bhadra and the Tibetan interpreter Byams-paḥi-dpal in the great vihāra of Central Tibet in the plains of Sol-nag-thau-po.

11. आर्य-तारादेवी-स्तोत्र-विशुद्ध-चूडामणि-नाम,[2] Ārya-Tārā-devī - stotra - viśuddha - cūḍāmaṇi - nāma, Tibetan འཕགས་མ་ལྷ་མོ་སྒྲོལ་མ་ལ་བསྟོད་པ་རྣམ་དག་གཙུག་གི་ནོར་བུ་ཞེས་བྱ་བ—A pure crest-gem of the hymn to the noble goddess Tārā.

It extends over leaves 35*b*—39*b* of the Tangyur, Rgyud, La, and begins with an invocation to the great merciful lord Avalokiteśvara (སྤྱན་རས་གཟིགས་དབང་ཕྱུག)།

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[1] The original Tibetan book h[illegible] a[illegible] inform[illegible] by

[2] The Sanskrit title in the original Tibetan book runs as follows — आर्यवितारे एकविंशत् स्तो[illegible] [illegible] have modified it in conformity with the Tibetan [illegible]

This work came out from the mouth of the great teacher Ravi-gupta (ཉི་མ་སྦས་པ) resident of the great land (ས་ཆེན་པོ་) Kasmira.

... Arya-Tara-stotram, Tibetan འཕགས་མ་སྒྲོལ་མ་ལ་བསྟོད་པ—A hymn to the noble Tara.

It extends over leaves 39b—40b of the Tangyur, Rgyud La, and begins with an invocation to Bhagavati Mahaghosa (འཇིགས་པའི་དབྱངས)།

The author of this work is the Kasmirian teacher Ravi-gupta (ཉི་མ་སྦས་པ). It was translated into Tibetan by the Indian ...ta Sadhukirti and the Tibetan interpreter Bdan-ma Tshul ...ug-senge, and afterwards revised in the Saskya monastery

13 स्रग्धरा-स्तोत्रम्, Sragdhara-stotram, Tibetan རྣེད་་ང་ཆ འཛིན་པའི་བསྟོད་པ། A hymn in Sragdhara metre.

It extends over leaves 40b—44b of the Tangyur, Rgyud La and begins with an invocation to Arya-Tara. The author of this work is the pious monk Pandita Sarvajna-mitra (ཐམས་ཅད་མཁྱེན་པའི་བཤེས་གཉེན)།

14 स्रग्धरा-स्तोत्रम्, Sragdhara-stotram, Tibetan མེ་ཏོག་ཕྲེང་འཛིན་གྱི་བསྟོད་པ—A hymn in Sragdhara metre

It extends over leaves 44b—48b of the Tangyur, Rgynd, La, and begins with an invocation to the blessed Ārya-Tārā. The author of this work is the pious monk Pandita Sarvajña mitra (ཐམས་ཅད་མཁྱེན་པའི་བཤེས་གཉེན). It was translated into Tibetan by the Indian teacher Kanaka-varma and the Tibetan interpreter Tshab-ñi-ma-grags, and afterwards revised by the great Pandita Manika-Srījñāna.

15. आर्य-तारा-स्रग्धरा-स्तोत्रम्, Ārya-Tārā-Sragdharā-stotram, Tibetan འཕགས་མ་སྒྲོལ་མའི་མེ་ཏོག་ཕྲེང་བ་འཛིན་པའི་བསྟོད་པ—A hymn to Ārya-Tārā in Sragdharā metre

It extends over leaves 49*a*—52*b* of the Tangyur, Rgyud, La, and is the work of the teacher Sarvajña-mitra (ཐམས་ཅད་མཁྱེན་པའི་བཤེས་གཉེན). It was translated into Tibetan by Pandita Candra-Kumāra (ཟླ་བ་གཞོན་ནུ)།

16 तारादेवी-कार्पण्य-देशन-नाम-स्तोत्रम्,[1] Tārā-devī-kārpanya desana-nāma-stotram, Tibetan ལྷ་མོ་སྒྲོལ་མ་ལ་སྨྲེ་སྔགས་ཀྱི་གསོལ་བ་འདེབས་པ་ཞེས་བྱ་བའི་བསྟོད་པ

A hymn named the bewailing prayer to goddess Tā

It extends over leaves 53*a*—54*a* of the Tangyur, Rgyud, L. and begins with an invocation to the Blessed Ārya-Tārā It wa anslated into Tibetan by Pandita S'ākya-śrī and the Tibeta nterpreter Byams-pa.

17. [तारा-त्रिरत्न-स्तोत्रम्, Tārā-triratna-stotram],[2] Tibetan སྒྲོལ་མ་དཀོན་མཆོག་གསུམ་ལ་བསྟོད་པ—A hymn t Tārā of three gems.

It consists of the leaf 54*a* of the Tangyur, Rgyud, La, and came out from the mouth of the Indian teacher Dīpankara-śrī-jñāna It was translated into Tibetan by the Tibetan interpreter Nag-sho-tshul-khrims-rgyal-wa in the monastery of Vikramaśīla

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[1] The Sanskrit title of No. 16 in the original Tibetan book runs thus — देवी तारकुवुष देमनाम स्तोत्रम् ।

Mr. Thomas's emendation, as communicated to me by himself, is तारा-देवी कार्पण्य देशन नाम स्तोत्रम् ।

[2] The Sanskrit title of No. 17 has been supplied by me in conformity with the Tibetan title.

[In the 16th volume of the Klon-ṛdol-gsuṅ-ḥbum it is stated that the Tibetan interpreter Nag-tshul-khrims-rgyal-wa, better known as Nag-tsho-lo-tsā-va, was a Tibetan scholar and traveller who twice visited Magadha and resided for three years at the monastery of Vikramaśīla for the purpose of taking Śrījñāna Atiśa to Tibet While a professor in the monastery of Vikramaśīla in Magadha, Atiśa visited Tibet in the company of Nag-tsho in 1038 A D.]

18 **स्रग्धरा-साधनम्**, Sragdharā-sādhanam, Tibetan མེ་ཏོག་ཕྲེང་འཛིན་གྱི་སྒྲུབ་པའི་ཐབས—Propitiation of Tārā in the Sragdharā metre

It extends over leaves 54*a*—57*a* of the Tangyur, Rgyud, La, and begins with an invocation to Blessed Tārā The author of this work was the great Paṇḍita Tathāgata-rakṣita.

19 **शून्यता-भावना**, Śūnyatā-bhāvanā, Tibetan: སྟོང་པ་ཉིད་བསྒོམས་པ—Contemplation on nothingness (vacuity).

It consists of the leaves 57*a*—57*b* of the Tangyur, Rgyud, La and begins with an invocation to Tārā, the holder of flower-garlands

20 **कुदृष्टि-दूषण-निर्हार**,[1] Ku-dṛsti-dūsaṇa-nirhāra, Tibetan: ལོག་པར་བལྟ་བ་སུན་དབྱུང་བ—Removal of wrong views.

It extends over leaves 57*b*—58*a* of the Tangyur, Rgyud, La, and begins with an invocation to Bhṛkuti-Tārā (ཁྲོ་གཉེར་ཅན་གྱི་སྒྲོལ་མ)।

21. **चोरबन्ध**, Cora-bandha, Tibetan· ཆོམ་རྐུན་བཅིངས་པ—Fetters of a thief.

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1 The word **निर्हार** to No. 20 has been added by me in conformity with the Tibetan title which has དབྱུང་བ (=**निर्हार**, expulsion) in it

[illegible]

[illegible]

[illegible] eter [illegible]

[illegible]

[illegible] Tangyur [illegible] Veda [illegible]

[illegible] M [illegible]

[illegible] Rgyud, La, [illegible]

[illegible] of this work [illegible] translated into [illegible] the Tibetan [illegible]

4. [illegible] levels [illegible]

[illegible] Tibetan [illegible]

[illegible] the song of hymns [illegible]

[illegible] —62b of the Tangyur, Rgyud, La, [illegible] the great Lord Avalokiteśvara [illegible]

[illegible] the work was the teacher Mātṛ-ceṭa [illegible]

[illegible] Tibetan [illegible] has [illegible] I have substituted [illegible] for [illegible] in conformity with the Tibetan title which has [illegible]

25. आर्य-मायाजाल-क्रमेणभट्टारिका-तारा-साधनम्,[1] Ārya-māyājāla - kramena - bhattārikā - Tārā - sādhanam, Tibetan. འཕགས་པ་སྒྱུ་འཕྲུལ་དྲ་བའི་རིམ་པས་རྗེ་བཙུན་སྒྲོལ་མའི་སྒྲུབ་ཐབས -Propitiation of mistress Tārā the remover of the net of illusions.

It extends over leaves 62b—64a of the Tangyur, Rgyud, La, and begins with an invocation to the mistress Tārā. It was translated into Tibetan by the Indian teacher Mahājana and the Tibetan interpreter Gshon-nu-hod.

26 आर्य-तारा-मण्डलविधि-नाम-साधना, Ārya-Tārā-mandala-vidhi-nāma-sādhanā, Tibetan འཕགས་མ་སྒྲོལ་མའི་དཀྱིལ་འཁོར་གྱི་སྒྲུབ་ཐབས་ཆོ་ག་ཞེས་བྱ་བ—The method of constructing the magic circle of Ārya-Tārā

It extends over leaves 64a—65b of the Tangyur, Rgyud, La, and begins with an invocation to He-vajra (དགྱེས་པའི་རྡོ་རྗེ). It is the work of the great teacher Lhan-cig-skyes-pahi-rol-pa, and was translated into Tibetan by Hbrog-mi-lo-tsā-va

27. आर्य-विधीश्वरी-साधना-नाम,[2] Ārya-vidhīśvarī-sādhana nāma, Tibetan. འཕགས་མ་གནས་ཀྱི་དབང་ཕྱུག་མའི་སྒྲུབ་པའི་ཐབས་ཞེས་བྱ་བ —Propitiation of noble Vidhīśvarī.

It extends over leaves 65b—69b of the Tangyur, Rgyud, La, and begins with an invocation to noble Vidhīśvarī (གནས་ཀྱི་དབང་ཕྱུག་མ)।

It was extracted from the Guhya-Vajra-tantra (རྡོ་རྗེ་གསང་བའི་རྒྱུད) by Mkhah-hgro-ma-rdo-rje-ldan-ma, and tr

[1] The original book reads वतावेग for भट्टारिका तारा।

[2] Is it for पीठीश्वरी pīthīśvarī ?

It extends over leaves 77b—78a of the Tangyur, Rgyud, La and begins with an invocation to the presiding goddess of sacred places (གནས་ཆེན་གྱི་དབང་ [illegible]) |

34 पीठीश्वरी-पूजाक्रम, Pīṭhiśvarī-pūjā-krama, Tibetan ཞིང་གི་དབང་ཕྱུག་མའི་མཆོད་པའི་རིམ་པ — The process of worship of the presiding goddess of the sacred seat

It extends over leaves 78a—80b of the Tangyur, Rgyud, La and begins with an invocation to Bhagavatī-Ārya-Tārā It was translated into Tibetan by Paṇḍita Parahita and the interpreter Gelong Śes-rab rgyal-mtshan.

35 तत्त्वकारिका, Tattva kārikā, Tibetan དེ་[illegible] — Memorial verses on the [illegible]

It extends over leaves 80b—82a of the Tangyur [illegible] and begins with an invocation to Vajrasattva (རྡོ་རྗེ་[illegible]

It was translated into Tibetan by Paṇḍita Parahita [illegible] Tibetan [illegible] Nag-tsho [illegible]-mtshan.

36. तत्त्वकारिका-उप[illegible] नाम, Tattva kārikā-u vṛtti-nāma, Tibetan དེ་ཁོ་ན་ཉིད་ཀྱི་ཚིག་ལེའུར་བྱས་པའི་[illegible]གི་[illegible]འགྲེལ་པ — Explanatory commentary on the Tattva kārikā-upadeśa.

It extends over leaves 82a—87b of the Tangyur, Rgyud, and begins with an invocation to Vajrasattva. It is the work of the teacher Sujaya-śrī-bhadra and was translated into Tibetan by [illegible] Paṇḍita (who touched the feet of the sage Ratna-śrī, རིན་ཆེན་དཔལ) and the Tibetan interpreter Nag-tsho-dge-slon-śes-rab-rgyal-mtshan

37. पीठी-क्रम-तारादेवी-स्तोत्रम्, Pīṭhī krama-Tārā-devī-stotram, Tibetan གནས་ཆེན་གྱི་རིམ་པའི་ལྷ་མོ་སྒྲོལ་མའི་

བཅོ ... hymn to goddess Tārā in order ... sacred seat.

It consists of leaves ... of the Tangyur, Rgyud, ... and begins with ... to Bhagavatī Tārā devī. It was translated into Tibetan by Paṇḍita ... rakṣita and the Tibetan interpreter Tshul-khrims-rgyal-mtshan.

38. पीठीश्वर ... Tibetan: ཞིང་གི་དབང་ཕྱུག་མ ... —A hymn to ... of the goddess of the sacred seat.

It consists of leaves 8 ... of the Tangyur, Rgyud, La, and begins with an invocation ... Pṛthīśvarī (ཞིང་གི་དབང་ཕྱུག་མ). The author of it ... Paṇḍita of the very delightful family of the minister ... translated into Tibetan by ... and the Tibetan interpreter Nag-tsho-chen-po.

39. ... -nāma, Tibetan: ... —The characteristics of a precious skull.

It consists of leaves 91b—92a of the Tangyur, Rgyud, La, and begins with an invocation to Buddha (སངས་རྒྱས). It was translated into Tibetan by Paṇḍita ... and the Tibetan interpreter Nag-tsho-lgo-sloṅ-śes-rab-rgyal-mtshan.

40. कपालपूजाविधि-नाम, Kapāla-pūjā vidhi-nāma, Tibetan: ཐོད་པ་མཆོད་པའི་ཆོ་ག་ཞེས་བྱ་བ—The method of worship of the skull.

1 Original पिठीश्वर which has been changed into ... according to the Tibetan title.

It consists of the leaf 92*a*—92*b* of the Tangyur, Rgyud, La and begins with an invocation to the Yoginī of the great sea (ཞིང་ཆེན་གྱི་རྣལ་འབྱོར་མ)།

41 स्वप्नतारणोपिक, Svapna-tāraṇopika, Tibetan རྨི་ལམ་སྒྲོལ་མའི་སྒྲུབ་ཐབས—Propitiation of Dream-Tārā

It extends over leaves 92*b*—94*a* of the Tangyur, Rgyud, La and begins with an invocation to Dream-Tārā The author of the work is Soma-mitra (ཟླ་བའི་བཤེས་གཉེན) It was translated into Tibetan by the Indian Paṇḍita Sugata-śrī and the Tibetan interpreter Byams-pahi-dpal

42. [मुमूर्षुकारिका, Mumūrsu-kārikā][1] Tibetan འཆི་ཀ་མའི་ཉམས་ལེན—A memorial verse for the dying man.

It consists of the leaf 94*a*—94*b* of the Tangyur, Rgyud, La and begins with an invocation to Tārā. It was translated into Tibetan by the Kāśmīrian sage S'ākya-śrī-bhadra and the Tibetan interpreter Byams-pahi-dpal

43. आर्य-तारा-साधनं-नाम, Ārya - Tārā - sādhanam - nām Tibetan: འཕགས་མ་སྒྲོལ་མའི་སྒྲུབ་ཐབས་ཞེས་བྱ་བ Propitiation of the blessed Tārā

It consists of the leaves 94*b*—95*a* of the Tangyur, Rgyu La, and begins with an invocation to blessed Tārā. The auth of the work is the great teacher Sarvajña-mitra (ཐམས་ཅད་མཁྱེན་པའི་བཤེས་གཉེན)།

44 आर्य-तारा-साधना, Ārya-Tārā-sādhanā, Tibetan. འཕགས་མ་སྒྲོལ་མའི་སྒྲུབ་ཐབས—Propitiation of Ārya-Tārā

1 ... ook the Sanskrit title is not given. I have supplied it in accordance with the Tibetan title.

It consists of the leaves 95 a—96 a of the ... begins with an invocation to Arya Tārā ... the ... of the ... es the great Kāśmīrian Paṇḍita Śākya ... Bhadra.

45 ... -तारा-स्तोत्र ... ... Tārā-stotra,
... ... — ...
...jra-vajrālī Tārā.

It consists of the leaf 96 a—96 b of the Tangyur, Rgyud, La, and begins with an invocation to the Blessed Tārā.

The hymn was composed by Paṇḍita Candra kīrti (ཟླ་བ་
གྲགས་པ།)

46 उग्रतारा-स्तोत्र-नाम, Uttara-stotra-nāma, Tibetan ...
... — Praising the angry Tārā by the ... incarnation.

It consists of the leaf 96 ... Tangyur, Rgyud, La and begins with an invocation to Bcom-ldan-ḥdas-ma (the Blessed Goddess)

47 ... ... -देवी-साधन, ... Tārā-devī-sādhana,
Tibetan. ... —Propitiation ... goddess Ugra-Tārā.

It consists of the leaves 96 b – 98 a of the Tangyur, Rgyud, La, and begins with an invocation to Ugra-Tārā.

The book was composed by the great Paṇḍita of Eastern India ... It was translated into Tibetan by the ... Paṇḍita and the Lotsava Ḥjam dpal-ye-śes or Dpal-... ...

48 आर्य-उग्र-तारा-साधन-नाम, Arya-Ugra-Tārā-sādhana-nāma, Tibetan འཕགས་མ་སྒྲོལ་མ་ ...
... — Propitiation of Arya Ugra-Tārā.

It consists of the leaves 98*a*—99*a* of the Tangyur, Rgyud, La and begins with an invocation to goddess Tārā The book wa composed by the teacher Rtag-pahi-rdo-rje (Nitya-vajra). It was subsequently translated into Tibetan by the Lotsava Mañjuśrī ir the presence of the great Pandita Vanaratna of Eastern India

49 **एकजटी-साधनम्,** Eka-jatī-sādhanam, Tibetan རལ་གཅིག་མའི་སྒྲུབ་ཐབས—Propitiation of Ekajaṭī (the single clotted-haired goddess).

It consists of the leaves 99*b*—100*b* of the Tangyur, Rgyu La, and begins with an invocation to Eka-jaṭī

The work was translated without mistakes from the divir language (Sanskrit) into the symbols of Tibet (the Tibetan lan guage) by the great Paṇḍita of Eastern India named Dāna-śila ar the town of Hoṅ-hdahi-sku [Kāmarūpa ?]

At the end it is stated that the worship of Tārā originatec from China, but it is not clear whether this refers to Ekajati-Tārā alone or to Tārā of all classes.[1]

50 [**क्रोधन-तारा-गोरोचना-वलि,** Krodhana-Tārā-goroca. vali, Tibetan སྒྲོལ་མ་ཁྲོས་པའི་བ་ཡིང་གི་གཏོར་མ] [2]

The offering of a yellow pigment to Angry Tārā.

It consists of the leaf 100*b* of the Tangyur, Rgyud, La, a begins with a salutation to the single clotted-haired godd (ལྷ་མོ་རལ་གཅིག་མ) །

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[1] མཁས་པ་ཆེན་པོ་པཎྜི་ཏས ༎
འདི་ལ་ཤིན་ཏུ་བཟོད་པར་འཚོལ ༎
རྒྱ་ནག་ལས་ནི་བྱུང་བ་ཡི ༎
སྒྲོལ་མའི་སྒྲུབ་ཐབས་ཡོངས་སུ་རྫོགས ༎
རྒྱ་གར་ཤར་ཕྱོགས་ཀྱི་པཎྜི་ཏ་ཆེན་པོ་དཱ་ན་ཤཱི་ལས་འཚོ་འདའི་སྐུ་གྲོང་
ཙ་ལྷའི་སྐད་ལས་བོད་ཀྱི་བརྡའ་ལ་འཁྲུལ་པ་མེད་པར་བསྒྱུར་པའོ ༎
(Tangyur, Rgyud, La, 100*b*).

[2] The title is ascertained from the colophon.

It was translated into Tibetan by Pandita Dānaśila himself (of Eastern India).

51. Another work on Tārā extending over leaves 101b–102a of the Tangyur, Rgyud, La, and composed by Rtag-pa-rdo-rje (who was well versed in the Sāstra of Nāgārjuna) and the great Pandita Dānaśila (of Eastern India).

52. शुक्ल-एकजटी-साधन, Sukla-Ekajaṭī-Sādhana, Tibetan རལ་པ་གཅིག་མ་དཀར་མོ་ཞེས་བྱ་བའི་སྒྲུབ་ཐབས།--Propitiation of white Ekajaṭī (Tārā).

It consists of the leaves 102a—103b of the Tangyur, Rgyud, La, and opens with an invocation to Ekajaṭī. The author of the work was the teacher Lalitagupta (རོལ་པའི་སྦས་པ) sprung from Śrī-advaya-vajra (དཔལ་གཉིས་མེད་རྡོ་རྗེ). It was translated into Tibetan by the great Pandita Danaśila of Jagaddala in Varendra (Eastern India).

53. रक्त-एकजटी-साधन, Rakta-Ekajaṭī-sādhana, Tibetan རལ་པ་གཅིག་མ་དམར་མོ་ཞེས་བྱ་བའི་སྒྲུབ་ཐབས།—Propitiation of red Ekajaṭī.

It consists of the leaves 103b—104a of the Tangyur, Rgyud, La, and begins with an invocation to Bhagavatī-Rakta-Ekajaṭī.

54. एकजटी-अधिष्ठान-विधि, Ekajaṭī-adhiṣṭhāna-vidhi, Tibetan རལ་པ་གཅིག་མ་དམར་མོའི་བྱིན་གྱིས་བརླབས་ཀྱི་ཆོ་ག—The method of blessings bestowed by Rakta-Ekajaṭī.

It consists of the leaves 104a—105a of the Tangyur, Rgyud, La, and begins with an invocation to Rakta-Ekajaṭī. The work was composed by Krṣṇa-carya (ནག་པོ་སྤྱོད་པ) and translated into Tibetan by Pandita Narendrabhadra (མི་དབང་བཟང་པོ), and the Tibetan interpreter Gshon-nu-śes rab.

55. **अग्रतारा-एकजटी-उपदेश-साधनम्,** Agra - Tārā - Ekajaṭī upadeśa - sādhanam, Tibetan · མཆོག་གི་སྒྲོལ་མ་རལ་པ་གཅིག་པའི་མན་ངག་གི་སྒྲུབ་ཐབས—Achievement of the instruction of the excellent Tārā Ekajaṭī.

It consists of the leaves 105*a*—107*a* of the Tangyur, Rgyud La, and begins with salutation to holy Lamas. It was translated into Tibetan from the Andhra-Sanskrit language (ཨོན་དྷྲ་སང་སྐྲི་ཏའི་སྐད་ལས) by the great Paṇḍita Dānaśīla of Eastern Indr and the Sākya Gelong Rig-pa-ḫdsin-pa-khu-rnal-ḫbyor-pa.

56. **तारादेवी-पञ्च-साधनम्,** Tārā- devī - p a ñ ca - s ā dhanam Tibetan : སྒྲོལ་མ་ལྷ་ལྔའི་སྒྲུབ་ཐབས—Five-fold propitiation of the goddess Tārā.

It consists of the leaves 107*a*—108*b* of the Tangyur, Rgyud La, was composed by the teacher Nitya-vajra (རྟག་པའི་རྡོ་རྗེ) and translated into Tibetan by the Indian Paṇḍita Ratna-dhṛti and the Tibetan interpreter Rma-ban-chos-ḫbar.

57. **करुणतारा-साधनम्,** Karuṇa - Tārā - sādhanam, Tibetan ཐུགས་རྗེས་སྒྲོལ་མའི་སྒྲུབ་ཐབས—Propitiation of the merciful Tārā.

It consists of the leaves 109*b*—111*a* of the Tangyur, Rgyud La, and was composed by the teacher Nitya-vajra. It was translated into Tibetan by the Indian Paṇḍita Amogha-vajra (དོན་ཡོད་རྡོ་རྗེ) and the Tibetan interpreter Mkhas-pa-ba-ri, who were invited to Tibet and completed the translation in the Golden House of Bsdug-raṅ (བསྡུག་རང་གི་གསེར་ཁང་) ।

58. **आर्य-तारा-अन्तर्बलि-विधि,** Ārya - Tārā - antarbali - vidhi, Tibetan : རྗེ་བཙུན་སྒྲོལ་མའི་ནང་གི་གཏོར་མའི་ཆོ་ག—

The method of (giving) mystic offerings to noble Tārā.

It consists of the leaf 111*a*—111*b* of the Tangyur, Rgyud, ɹa, and begins with an invocation to Blessed Tārā. Candra-gomin ɪas the author of the work which was translated into Tibetan in he Jong (རྫོང་) of Nepal (ཡུལ་བལ་པོ་)|

59. तिल-सति-चक्र, Tilasati-cakra [चसति-चक्र ?– तिरस्यति-चक्र ?] Tibetan : ཕྱིར་བཟློག་པའི་འཁོར་ལོ — The circle for expelling (evil spirits).

It consists of the leaves 111*b*—112*a* of the Tangyur, Rgyud, ɹa, and begins with an invocation to Noble Tārā. It was composed y the teacher Nityavajra (རྟག་པའི་རྡོ་རྗེ) and translated into ibetan by the great sage Rma-ban-chos-hbar.

60. तारा-गुह्य-साधनम्, Tārā - guhya - sādhanam, Tibetan . སྒྲོལ་མའི་གསང་བའི་སྒྲུབ་ཐབས—Mystic propitiation of Tārā.

It consists of the leaf 112*a*—112*b* of the Tangyur, Rgyud, ɹa, and begins with an invocation to Lord Avalokiteśvara

as composed by S'ri-Nitya-vajra (རྟག་པའི་རྡོ་རྗེ) and trans- o Tibetan by the Indian sage Ratna-dhara and the inter- ...ma.

61. करुणा-साधनं कर्मविश्व (?), Karuna - sādhanam karma-viśva, Tibetan · ཐུགས་རྗེ་སྒྲོལ་མ་ལས་སྣ་ཚོགས་པའི་སྒྲུབ་ཐབས—Effectuation of diverse things from the Merciful Tārā

It consists of the leaves 112*b*—113*b* of the Tangyur, Rgyud, La, and begins with an invocation to noble Tārā.

It was composed by the teacher Nitya-vajra and translated into Tibetan by the great sage Ba-ri-lo-tsa-va.

[illegible] -निर्मल-दर्पणः,[1] Ārya-[illegible]-nirmala-darpaṇ of Tibetan [illegible] A clear mirror of [illegible] on Ārya Tārā.

It extends over leaves [illegible]-117a of the [illegible] rgyud.

A list of Sanskrit works on Tārā.

63. उग्र-तारा-पञ्चाङ्गम्, Ugra-tārā-pañcāṅgam—A five-limbed hymn to Ugra-Tārā.

It is included in the Government collection of MSS. in the A.S.B. No. 5830, and is written in Devanāgarī character. It consists of 21 leaves and begins with an invocation to Gaṇeśa and Ugra-Tārā.

Pañcāṅga is thus defined in the book —

तस्याः पञ्चाङ्गमतुलं पटलं [illegible]
वर्म [illegible] स्तोत्रं पञ्चाङ्गमुच्यते ॥

64. तारा-कल्पः, Tārā-kalpaḥ—The ritual of Tārā.

It consists of 12 leaves and is noticed in Bühler's Catalogue of Sanskrit MSS. from Gujrat, Fasc. iv, [illegible] 256. A work [illegible] Tārā-kalpaḥ is also mentioned in the Bengal Asiatic [illegible] Notices of Sanskrit MSS. Second Series, Vol. III.

65. तारा-कल्पलता, Tārā kalpalatā—A wish-yielding creeper of Tārā.

The author of the work is Nārāyaṇa Bhaṭṭa. It consists of 211 leaves and is written in Devanāgarī character. An old copy very rare and incomplete, is noticed in the Catalogue of Sanskrit MSS. in N.W.P., part x, p. 24.

66. तारा-कवचम्, Tārā-kavacam—An amulet of Tārā.

[1] The Sanskrit title is added by me in conformity with the Tibetan title.

Noticed in the Catalogue of Sanskrit MSS belonging to 'andit Radha Krishna of Lahore, p 45

67 ताराक्षोभ्य-संवादः, Tārākṣobhya-saṃvādaḥ—Colloquy between Tārā and Akṣobhya

A Tāntric compilation on the adoration of Tārā and anecotes regarding her.

It consists of 14 leaves written in Bengali character, noticed ı Rajendra Lal Mitra's Notices of Sanskrit MSS, Vol. i., p 204

68. तारा-तत्त्वम्, Tārā-tattvam—Truth about Tārā.

Śiva is the author of the work It consists of 50 leaves ritten in Devanāgarī character, and describes the *Prayoga*, worhip and *Yantra* of Tārā-devī also called *Dvitīyā* or second of the en Mahāvidyā. This book is rare and the copy seen is old nd apparently correct. It is noticed in the Catalogue of Sanskrit MSS. in N.W P., part i., p. 184.

69. तारा-तन्त्रम्, Tārā-tantram—A mystic treatise on Tārā

Ritual for the worship of Tārā It consists of 201 leaves ritten in Devanāgarī character, noticed in the Bikanir Catalogue, p. 619.

70. तारा-पज्झटिका, Tārā-pajjhaṭikā—A small bell of Tārā.

The author of the work is Śankarācārya It is quoted in 'antrasāra

71. तारा-पञ्चाङ्गम्, Tārā-pañcāngam—A five-limbed hymn to Tārā.

Another copy of उग्रतारापञ्चाङ्गम् (No. 63) in Devanāgarī character. Government collection of Sanskrit MSS. in A.S.B. No 5882.

72 तारा-पटलम्, Tārā-paṭalam—A veil of Tārā

It consists of nine leaves in Devanāgarī character. Copy old, complete and rare, noticed in the Catalogue of Sanskrit MSS. in N W P. part x., p. 40.

73. तारा-पद्धतिः, Tārā-paddhatiḥ—A ceremonial-manual of Tārā.

... commentary on Tārā-rahasyam, No. 19.

The [illegible] Bhaṭṭa. It consists of 38 leaves, written in Devanagari character, on the worship of a form of the goddess [illegible] Ugra Tārā. Noticed in the Bikaner Catalogue, p. [illegible]

A work of the same name [illegible] 49 leaves written in Devanagari [illegible] the Government collection of Sanskrit MSS in A.S.B., [illegible] begins with an invocation to Gaṇeśa, Sarasvatī [illegible]

74. तारा-पाराजिका, [illegible] of [illegible] ing to Tārā.

Mentioned in the Bengal [illegible] Notices of Sanskrit MSS. Second Series, Vol [illegible]

75. तारा [illegible] [illegible] Tārā-worship

Noticed in the Catalogue [illegible] belonging to [illegible] Radha [illegible]

[illegible] तारा-पूज [illegible]-विधि, [illegible] The method of [illegible] body [illegible] at the [illegible] worship.

Noticed in the Catalogue [illegible] MSS [illegible] Pandit [illegible] of La [illegible] p. [illegible]

[illegible] -प्रयोग, Tārā [illegible] —The [illegible] Tārā-worship

[illegible] complete [illegible] written [illegible] and [illegible] Pandit [illegible]

[illegible] Government collection of Sanskrit MSS in A.S.B., No. [illegible]

[illegible] -पूज [illegible] [illegible] [illegible] the [illegible] Tārā

The [illegible] of the [illegible] nātha Bhaṭṭa, son of [illegible] Bhaṭṭa of [illegible] begins with an invocation to Gaṇeśa and Gurus and is included in the Government collection of Sanskrit MSS. in A.S.B., No. 6540.

It consists of 13 leaves written in Devanāgarī character

ताराप्रदीपः, Tārā-pradipaḥ—A lamp of Tārā.

It ts of 70 leaves in Bengali character divided into five ..talas hapters. The author's name is Lakṣana-deśikendra. is included in the Government collection of Sanskrit MSS. in S B., No 3373.

80. तारा-भक्ति-तरङ्गिणी-नाटकम्, Tārā-bhakti-tarangini-nāṭakam—A drama named the river of devotion to Tārā

The author of the work is Kāśī-nātha-kavi. It consists of 86 .lm leaves written in Bengali character and dated saṃvat 1737 is an essay on salvation through the medium of worship to ārādevī. The work was composed under the auspices of Rājā rishna Chandra of Nadia, whose genealogy and life are briefly .ven in the first chapter. It is included in the Government col-c..ion of Sanskrit MSS. in A S.B., No 815.

81 तारा-भक्ति-सुधार्णवः, Tārā - bhakti - sudhārnavaḥ — The ocean of nectar of the devotion to Tārā.

... uthor of the work is Narasinha Ṭhākura, a disciple of ra It consists of 45 leaves apparently old, written in character, and divided in five *tarangas* or chapters It .s copied in śaka 1697 and is included in the Government collec-on of Sanskrit MSS. in A S B., No. 4187. It begins with an ocation to Sarasvatī.

82. तारा-मूलबोधः, Tārā-mūlabodhaḥ—The fundamental knowledge of Tārā

Mentioned in the Bengal Asiatic Society's Notices of Sanskrit MSS., Second Series, Vol. III.

83. तारा-रहस्यम्, Tārā-rahasyam—The mystery of Tārā

The author of the work is Brahmānanda Giri. It consists of four *paṭalas* or chapters and is included in the collection of the Oriental Library A.S.B., No II., F. 27. It has been printed in Calcutta under the editorship of Rasik Mohan Chaṭṭopādhyāya.

84. तारा-रहस्य-वृत्तिका, Tārā-rahasya-vṛttikā—A commentary on Tārā-rahasyam, No. 19.

The author of th[illegible] Sank[illegible] sists of 121 le[illegible] the directions for [illegible] Government collection of Sanskri[illegible] MSS in A.S.B., No

85. तारार्चन-चन्द्रिका, Tārārcana candrikā—The [illegible] (elucidation) of the worship of Tā[illegible]

The author of the work is Jag[illegible] Bhaṭṭācā[illegible] consists of 26 leaves written in Devanagari character and begins with an invocation to Ganeśa. It deals with the directions for the adoration of Tārā and is included in the Government collection of Sanskrit MSS in A.S.B. No. 6537.

86. तारार्च[illegible] [illegible] tarang[illegible]

[illegible] palm leaves written [illegible] Gove[illegible] collection [illegible] No. [illegible]

87. तारा[illegible]

[illegible] (*vide* [illegible] 497.

88. तारा-[illegible] of Tārā.

It consists of [illegible] divided in eight chapters [illegible] of [illegible] author is Vāsudeva K[illegible]ikanka[illegible]. It begins with an invocation to Tārā [illegible] Government collection of Sanskrit MSS. [illegible] B., No. [illegible]

89. तारा-विल[illegible] [illegible] pastime of [illegible]

The author of t[illegible] consists of 4[illegible] leaves wri[illegible] in Bengali character and divided into [illegible] chapters called [illegible] incomplete work copied in [illegible] 20 is included in the Government collection of Sanskrit MSS in A.S.B. No. 79[illegible]

90. तारा-षट्पदी, Tārā saṭpadī—Six stanzas on Tārā

This work is quoted by G... ...ankarācārya in Tārā-rahasya-vṛtti... (*vide* India Office Catalogue ... 3).

91. तारा...शतनाम-स्तोत्रम्, T... śatanāma-stotram—One hundred and eight names in the form of a hymn to Tārā

It consists of one hundred and eight epithets strung together in the form of a hymn to Ekajaṭā Ārya Tārā, or simply Tārā. The hymn is alleged to have been imparted by Avalokita Bodhisattva to Vajrapāṇi Bodhisattva, and is intended to be worn as an amulet to avert evils proceeding from thieves, ..., fire, lions, water, elephants, tigers, noxious animals generally and other causes to which Bhikṣus were exposed in their peregrinations.

It consists of 7? verses, mostly incorrect, written in Newari character, and is included in the Nepalese-Buddhist MSS. in the Oriental Library of A.S.B., No. B 33. There is another work of the same name in धारणीसंग्रह, No. B 65, in the Oriental Library of A.S.B.

92. तारा-सहस्र-नाम, Tārā-sahasra-nāma—One thousand names of Tārā.

An incomplete manuscript consisting of six leaves, written in Bengali character, is included in the Government collection of Sanskrit MSS. in A.S.B., No. 2831.

93. तारा-सूक्तम्, Tārā-sūktam—A hymn to Tārā.

A copy of this work consisting of 15 leaves, written in Devanāgarī character, is noticed in the Bikanir Catalogue, p. 61?

तारा-स्तोत्रम्, Tārā-stotram—A hymn to Tārā. Same as स्रग्धरा-स्तोत्रम् ।

तारा-स्तोत्र-टीका, Tārā-stotra-ṭīkā—A commentary on No. 30. Same as स्रग्धरा-स्तोत्र-टीका ।

94. तारिणी-पारिजातम्, Tāriṇī-pārijātam—The celestial *pārijāta* flower of Tārā.

Mentioned in the Bengal Asiatic Society's Notices of Sanskrit MSS., Second Series, Vol. III.

बालार्क-टीका, Bālārka-ṭīkā—Same as स्रग्धरा-स्तोत्र-टीका ।

95. **स्रग्धरा-स्तोत्रम्,** Sragdharā-stotram—A hymn (to Tārā in the *sragdharā* metre.

The name of the author is Sarvajña-mitra, who was a Buddhist monk of Kāśmīra. The work consists of 37 verses written in Newari character. A copy dated *samvat* 181 is contained in the Oriental Library of A.S B., No B 63

96. **स्रग्धरा-स्तोत्र-टीका,** Sragdharā-stotra-ṭīkā—A commentary on Sragdharā-stotra, No. 32

The author of this work is Jina-raksita, who was a Bhiks- the Mahāvihāra of Vikrama-śila A copy dated *samvat* 188 written in Newari character, is contained in the Oriental Library of A.S.B., No. B 64. The work is also called बालार्क-टीका ।

— —o——

The author of the Sragdharā-stotra

In the Sragdharā-stotra-tīkā, Jinarakṣita states that Sarvajña-mitra, the author of Sragdharā-stotra was a devout monk of Kāśmira and was renowned for his unbounded charity. Having given away everything he possessed, he left the country and wandered abroad as a mendicant. Once, while he was proceeding to the kingdom of Vajramukuta, he met on the way a poor old Brāhmaṇa, who was in a very pressing need of money for the marriage of his daughter. The Brāhmaṇa, who was going to the place of Sarvajña-mitra himself for help, having learnt that the latter had nothing left except the beggar's bowl and robe, fell into great despair and shed tears Sarvajña-mitra, however, consoled him saying "Be not sad, I shall give you what you ask for" At that time king Vajramukuṭa was told by a certain person that all his desires would be fulfilled if he could wash himself sitting on 100 skulls freshly severed from the trunks The king who had already secured 99 persons completed the number 100 by purchasing Sarvajña-mitra, who sold his person for its weight in gold, which was given to the poor Brāhmaṇa. The 100 victims were, in a morning, led into the executioner's tank by officers of the king. Sarvajña-mitra, finding no other means of escape, composed and chanted 37 stanzas in praise of Ārya-Tārā, whereupon all the victims were miraculously saved and taken to their respective

Heaps of gold equal to the weight of the victims reposited on the edge of the tank. The king, surprised at ...ilous power of the monk, became a disciple of his ...

...same story is given in Dr R. Mitra's "Nepalese Buddhist ...," p. 288.

...ailar story about Sarvajña-mitra is narrated in the ...work called Pagsam-jon-zang. According to this work ...mitra, though born in Kāśmira, was a student of the ... at Nālanda in Magadha where he became a great ...sciences The king to whom he sold his person is called Vajra-mukuṭa in the Sanskrit Sragdharā-stotratikā, while he is called Saraṇa in the Tibetan Pāgsam-jon-zang.[1] The story contained ... the Pagsam-jon-zang runs thus —

"A l... e bastard child of the king of Kāśmira was carried away by a vulture from the roof of the palace and dropped on the top of the Gandhola (the great central temple) of Nālanda in Magadha The Pandit of the Vihāra, taking mercy on him, nursed him As ... grew up the child acquired great knowledge and became a sch...r He pr...pitiated the goddess Ārya-Tārā and thereby acq...red ...reat wealth. He gave away all his riches in charity, and, ... there was nothing left, he started on a journey to the South ... ting on the way an old blind Brāhmaṇa, who was being ... by his son he inquired where he was going Being told tha... blind Brāhmaṇa, who was very poor, had started on his dista... journey to beg help from Sarvajña-mitra of Nālanda, he wa... overpowered with pity and determined to sell his own body to gi... gold to the helpless beggar. At this time he learnt that king Sarana, who, at the advice of his wicked spiritual guide, had undertaken the performance of a Yajña, in which ... human sacrifices were necessary, was in search of one more victim which was wanting to complete the full number. The king was convinced that if he successfully performed the Yajña he would attain the longevity equal to the sum of the longevity of 108 souls that would be sacrificed in it. Sarvajña-mitra sold himself to the king and paid the gold that he obtained therefrom to the blind Brāhmaṇa. While waiting one night for

[1] Edited by Rai Sarat Chandra Das, Bahadur, C I E., Bengal ... Book Depot, Calcutta, p. 102).

death in a dark dungeon, he ... the goddess Tār ... utmost concentration of his mind. When fire blaze ... the piled fire wood, and all the 108 men were ... in cha... pyr..., a heavy shower of rain ... which extinguishe... within a short time and converted the whole plain ... sacrifice was being performed into a large sheet of ... sembling a lake. The king and his ministers hearing ... was due to the mercy of the goddess Tārā, who w... the victim who had sold himself to save others ... faith in the religion of Buddha and, having re... victims of the unholy sacrifice, sent them to their respective homes loaded with presents. Sarvajña-mitra, before whom the goddess had miraculously appeared, held fast a corner of ... r celestial robe and was carried to the land of his birth."

The same story is related in Lama Tāranātha's history of Buddhism (*vide* A. Schiefner, p. 168 *ff.*).

The date of the Sragdharā-stotra.

Neither in the Sragdharāstotra nor in its commentary is there any mention of the date of either of the two works. The Rāja-taraṅgiṇī, the well known chronicle of Kāśmīra, supplies us however, with some data to determine the age of Sarvajña-mitra, the author of Sragdharā-stotra. In book IV., verse ... 0 of the Rājataranginī, we find that Bhiksu Sarvajña-mitra, who appeared as another Jina, resided in Kayyavihāra, which had been built by king Kayya. This Kayya is stated to have been a king of Lāṭa or Central and Southern Guzerat, and was subordinate to king Muktāpiḍa-Lalitāditya of Kāśmīra. As Lalitāditya is generally held to have lived early in the 8th century A.D., Sarvajña-mitra who resided in Kayyavihāra could not have flourished before that time. As the monastery of Nālanda was destroyed in the 9th century A.D., Sarvajña-mitra, who was educated there, could not have lived after that time. This leads me to suppose that Sarvajña-mitra lived in the middle of the 8th century A.D.

King Vajramukuṭa or Saraṇa has not yet been identified. ... mukuṭa is perhaps identical with Vajrāditya, son of Lali... ... King of Kāśmīra in the 8th century A.D.

SATIS CHANDRA VIDYABHUSANA.

बौद्धस्तोत्रसंग्रहः।

स्रग्धरा-स्तोत्रम्।

ॐ नमो भगवत्यै आर्य्यतारायै॥

कौशाकृताम्रप्रवरसुरशिरःश्रेणिचूडामणिश्री-

[illegible] र्विरचितालक्तकव्यक्तभक्ती।

[illegible] पादौ तवार्य्ये करपुटमुकुटाटोपसंभ्रमोत्तमाङ्ग-

[illegible]ध्यायं कर्त्तुं ये नन्तुतिकुसुमस्रग्भिरभ्यर्चयामि॥१॥

स्रग्धरा-स्तोत्र-टीका।

ॐ नमस्तारायै॥

नत्वार्य्यतारां जगदर्थसारां

धर्म्माकराध्येषणया समासात्।

बालार्कमात्रस्य करोमि टीकां

स्फुटामहं श्रीजिनरक्षितः कृती॥१॥

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१ B. भक्ति। २ B. भव। ३ A. स्तरणे।

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]: सा[1] ॥२॥

तत्र [illegible] उपोद्घातम् आदौ प्रकथ्यते। इह काश्मी[illegible] बोधि[illegible] मुनि[illegible]कृपा[illegible] [illegible]करुणाप्र[illegible] सर्व्वज्ञमित्रो नाम भिक्षुरभ[illegible] चिन्तामणिरिवार्थिनां यथाभिलषितार्थसंपा[illegible] [illegible] विख्यातः स्वयमेव [illegible]र्थजातमर्थिभ्यो निसृज्य चीवरपा[illegible] देशान्तरं व्रजन् व[illegible]कुटस्य राज्ञो विषयमगमत्। तत्र [illegible] जर्जरीकृतं परित्यक्तपरिजनं द्विजमेकम् [illegible]न्वपश्यत्। स [illegible] प्रसङ्गेन एवंविधवार्द्धकेऽपि क्व गन्तव्यं त्वयेति कृपयाकृष्टः [illegible] [5]स्वसुतापरिणयनार्थमर्थमभ्यर्थयितुम्, अपि च सर्व्वज्ञमित्रस्य भिक्षो-रन्तिकम्। अयं स्वविभवजातमर्थिभ्यो विभज्य स भिक्षुर्दे[illegible]न्तरं[6] गत इति किं न श्रुतम्? इत्युक्तो वार्द्धकमुनिः [illegible] [illegible]मभिनिःश्वस्य [illegible]निश्चेष्ट इव मुहूर्त्तमवातिष्ठत। ततस्तमेव [illegible] सक[illegible]चन्तमेव सर्व्वज्ञमित्र इति समाश्वासयन्नुवाच [illegible]मधीरो भव [illegible] ते [illegible]भिमतं सम्पादयिष्यामीत्युक्त्वा [illegible]

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१ Orig. [illegible]।
२ Orig. वृतौ।
३ Orig. प्रवृत्तना।
४ Orig. पान्थो।
५ Orig. स्वसुना।
६ Orig. भिक्षुर्गादेशान्तरं

द्राय वज्रमुकुटस्य नृपतेरन्तिकं सुवर्णेन समीकृत्य स्वशरीरं विक्रीय तन्मूल्यं तस्मै प्रदायानुनीय प्रस्थाप्य राज्ञः पुरतोऽवस्थितः। तस्मि प्र समये तस्य राज्ञो यथोक्तविचित्रलक्षणोपेतपुरुषैकशतकर्त्तित-मस्तकोपरिस्नानादभिमतं सेत्स्यतीत्युपदिष्टं केनापि। तद्वाक्यं महता कालेन यत्नतोऽन्विष्य सुवर्णसमतुलमेकोनशतं पुरुषाणां क्रीतमास्ते अनेनैकेन शतं परिपूर्णमतः कर्त्तितमस्तकोपरि स्नानं करिष्या-मीत्यभिधाय एनं तन्मध्यं नय इत्यादिशति स्म। तदादिष्टस्तथेन तथैव सम्पादितम्। पश्चात्तमेकमवलोक्य सर्व्वे एव ते वध्यपुरुषा प्रातर्मृता वयमिति उच्चैराक्रन्दन्तः साक्षान्मृत्युरयमुपस्थितो मुण्ड इत्यारटन्तो[1] बोधिसत्त्वेनाभिहिताः कस्मादेवमधीरता पूर्व्वमेवं ज्ञात्वैव किमात्मा विक्रीत इति। तत एतानतिकातरान् समाश्वा-महाकरुणार्द्रया दृशा चावलोक्य मातरं विहाय नास्ति देषामन्यो निस्तारोपाय इति निश्चित्य संयतीभूय स सर्व्वज्ञमि भगवतीमार्य्यतारां स्तोतुमारब्धवान्। तत्र श्लोककतिपयान भगवती स्वयमागत्य यथाकर्त्तव्यमादिश्यानुचिन्तिता चाधि न्यन्तर्हिता। ततः स लब्धवरः सर्व्वज्ञमित्रः युष्माभिः सर्व्वैः प्र युगपदेव स्नातव्यमित्यादिष्टवान्। प्रातरागत्य राजपुरुषैस्ते व सरस्तीरे नीताः सन्तस्तानभिहितवन्तः। सर्व्वैरस्माभिरे स्नातव्यं किं बहुविलम्बेन इत्युक्त्वा सरसि निमग्ना भगवतीप्र -वात् स्वं स्वं देशमुपजग्मुः। पश्चान्मुहूर्त्तद्वितयानन्तरं यत्नतो-

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१ Orig. आ.टतो। २ Orig. वध्यः सरस्तीरे।

ऽन्विष्टाः सन्तस्तेनोपलब्धाः[१]। तन्मूल्यसुवर्णं च ... सरस्तीरे प्रत्यालोकितम्। ततस्ते राजपुरुष ... ... मनसो राजनि ... राजा ... वर्ज्जितमनास्तस्यैवैकस्य विक्रीतस्य ... भाव इत्य ... सञ्जाताधिकतरप्रसादस्तमनिग्राही ... ... इत्यादि कथा प्रसिद्धैव नोक्ता।

श्री ... नमः।

॥ १ ॥ बालार्केत्यादि—

आर्ये तारिणि आपच्छरण्ये तव पादौ भक्त्या अभ्यर्चयामि ... ति सम्बन्धः। आरात् पापकेभ्यः कर्म्मभ्यः दूरं गतेत्यार्या। ... भवगताशेषदुःखार्णवाद् महाकरुणया सत्त्वांस्तारयतीति तारिणी। कंभूता? आपच्छरण्या, आपत्सु अष्टमहाभयादिसकलतीव्रविप- ... षु शरणार्हत्वाद् आपच्छरण्या, तस्याः सम्बोधनं हे आर्ये ... रिणि आपच्छरण्ये, तव भवत्याः पादौ चरणौ अभ्यर्चयामि ... यवाङ्मनःप्रसादेन पूजयामि। अहं करपुटमुकुटाटोपयुक्तो- ... माङ्गः सन्, करपुटं करद्वयबद्धाञ्जलिः स एव मुकुट इव मुकुट- ... टाटोपो हर्षवेगस्तेन युक्तं नम्रीभूतम् उत्तमाङ्गं शिरो यस्य स तथा। काभिः? नवनुतिकुसुमस्रग्भिः, नवाः सद्योऽभिनिर्मिता ... स्तुतयस्ता एव कुसु... ... ... ते ... विमलाभिः।

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[१] Orig. नै

किंविशिष्टौ ? बालार्कालोकताम्रप्रवरसुरशिरश्चारुचूडामणिश्रीसम्पत्सम्पर्करागानतिचिररचितालक्तकव्यक्तभक्ती, बालोऽभिनवोदितो योऽर्कः सूर्य्यस्तस्यालोकोऽरुणावभासस्तद्वत्ताम्रा आरक्ताः प्रवराणां सुराणामिन्द्रादिदेवानां शिरःसु मस्तकेषु ये चारवो[1]ऽतिरुचिराश्चूड़ामणयः शिखाविन्यस्तरत्नानि तेषां श्रीसम्पत् शोभासमृद्धिस्तस्याः सम्पर्को मिलनं तेन यो रागो लौहित्यं तेन अनतिचिरम् अत्यल्पकालं रचिता निर्म्मिता अलक्तकस्य यावकस्य व्यक्ता अतिस्फुटा भक्तिः विचित्रयोजना ययोस्तौ । अनेन एतदुक्तं भवति हे मातस्त्वमेव आपच्छरण्या[2] तारिणी च अतो मां ह्यापत्पतितमुद्धर्त्तु[3]मर्हसीति कवेरभिप्रायः ।

कथमहमापत्पतित इत्याह

दुर्लङ्घे दुःखवह्नौ विनिपतिततनुर्दुर्भगः कान्दिशीकः
किं किं मूढः करोमीत्यसकृदपि कृतारम्भवैयर्थ्यखिन्नः ।
श्रुत्वा भूयः परेभ्यः क्षतनयन इव व्योम्नि चन्द्रार्कलक्ष्मीम्
आलोकाशानिबद्धः परगतिगमनस्त्वां श्रये पापहन्त्रीम् ॥
२ ॥

॥ २ ॥ दुर्लङ्घे[4]त्यादि—

क्षतनयन इव चक्षुर्विहीन इव हे मातस्त्वां भगवतीं श्रये

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१ Orig. चारवो अतिरुचिरा । २ Orig. आपच्छरण्ये ।
३ Orig. महस्मीति । ४ Orig. दुर्लङ्घ्ये ।

संश्रयामि[१]। किं विशिष्टाम्? पापहन्त्रीं पापानि दुरितानि हन्ति स्फुटयतीति। किम्भूतः? परगतिगमनः परेषां रागादि-क्लेशानाम् अधीनाः या देवादिगतयस्तासु गमनं यस्य सोऽहम्। इत्थं गतोऽपि आलोकायानियद्ध[illegible]। कथम्? श्रुत्वा भूयः परेभ्यो व्योम्नि चन्द्रार्कलक्ष्मीम्[२], अहमप्येवंभूतोऽनेन कथमालोकयामीति कृत्वा अथ आलोकाय निभायनाय आशा अभिलाषस्तत्र निबद्धो नियतलग्नो यः स तथा। परेभ्यस्तद्गुणोद्गारिभ्यः श्रुत्वा भूयो वारं-वारं समाकर्ण्य आकाशे चन्द्रार्कयोरिव लक्ष्मीं त्वद्गुणसम्पदम्। अन्योऽपि किं न सुखी स्यादित्याह दुर्गे दुःखवह्नौ विनि-पतिततनुः, दुःखमेव अतिदुःसहत्वादग्निः अनलः दुःखेन अतिकष्टेन लङ्घयितुमतिक्रमितु शक्यते इति दुर्गस्तत्र विनिपतिता निमग्ना तनुः शरीरं यस्य स तथा दुष्टो भगो ज्ञानं यस्य स दुर्भगो दुर्बुद्धिर्भाग्यरहित इत्यर्थः कि किं कर्त्तुमिच्छामीति कां कां दिशं गच्छामीति कृत्वा कान्दिशीको भयद्रुतः। पुनः कीदृशः? किं किं मूढः करोमीत्यसकृदपि कृतारम्भवैयर्थ्यखिन्नः, मूढः स्वकार्य्येऽनभिज्ञः सन् किं किं करोमीति किं किमाचरामीत्यनेनाकारेणासकृदपि मुहुरपि कृतो विहितो य आरम्भ उद्योगस्तस्य वैयर्थ्येन नैष्फल्येन खिन्नः क्लिष्टः उद्विग्न इत्यर्थः चतनयनेऽपि एतद्विशेषणं यथासम्भवं योजनीयम्। इत्थं गतोऽपि अहं कथं नानुकम्प्य इति भावः।

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१ Orig. संश्रयमामि।

२ Orig. चन्द्रार्कलक्ष्मी।

कृपासामर्थ्यारम्भाभावात् कथमनुकम्पयतीत्याशङ्क्याह

सर्वस्मिन् सत्त्वमार्गे ननु तव करुणा निर्विशेषं प्रवृत्ता
तन्मध्ये तद्ग्रहेण ग्रहणमुपगतं मादृशस्याप्यवश्यम् ।
सामर्थ्यं चाद्वितीयं सकलजगदघध्वान्ततिग्मांशु[1] विम्बं
दुःखेदाहं तथापि प्रतपति धिगहो दुष्कृतं[2] दुर्विदग्धम् ॥
३ ॥

॥ ३ ॥ सर्व्वस्मिन्निति—

ननु हे भगवति तव तावत् करुणा कृपा निर्विशेषम् अरिमित्रोदासीनसाधारणं यथा स्यात् तथा सर्व्वस्मिन् सत्त्वमार्गे अखिललोकवर्त्मनि[3] प्रवृत्ता सत्त्वतारणैकनिष्ठा। अतस्तन्मध्ये सत्त्ववर्त्माभ्यन्तरे तद्ग्रहेण तेषां सत्त्वानां संग्रहेण मादृशस्यापि ग्रहणमवश्यं नियमेनोपगतमायातम्। न केवलं सकलजगत्साधारणैककरुणैव तव किन्तु सामर्थ्यं चाद्वितीयं[4] शक्तिरप्येकैव[5] अनन्यगामिनी। कीदृशम् सकलजगदघध्वान्ततिग्मांशु[6]विम्बं, सकलस्य अखिलस्य जगतस्त्रिभुवनस्य यदघं कलुषं तदेव ध्वान्तं गाढं[7] तमस्तत्तिग्मांशुविम्बसङ्काशमित्यर्थः। अतोऽनन्यसाधारणयोः करुणासामर्थ्ययोर्विद्यमानयोरपि दुःखेवाहं तथापीति न तवायम् अपराधः

१ B. तीग्मांसु ।
२ B. दुःकृतं ।
३ Orig. लोक व्रत्मनि ।
४ Orig. चाद्वितीय ।
५ Orig. प्येकैव ।
६ Orig. तीग्मांस्रु ।
७ Orig. वाढं ।

किन्तु एतत् [illegible] धिग् हो दुष्कृतं[1] दुर्विदग्धं, ममैव पूर्वार्जितदुष्कृत-मनुचितं दुर्विद[illegible] दुष्परिपाकं[2] पीडयति क्लापयतीति धिग् हो कष्टमाश्चर्य्यं। अनेनात्मनो मन्दभाग्यमावेदितमिति भावः।

पुनरपि सोत्कर्षगर्भमात्मनो निन्दामावेदयन्नाह

धिग् धिग् मां मन्दभाग्यं दिवसकररुचाप्यप्रणुत्तान्धकारं
तृष्यन्तं कूलकच्छे हिमशकलशिलाशीतले हैमवत्याः।
रत्नद्वीपप्रतोल्यां विपुलमणिगुहागेहगर्भे दरिद्रं
नाथीकृत्याप्यनाथं भगवति भवतीं सर्वलोकैकधात्रीम् ॥
४ ॥

॥४॥ धिग्धिगित्यादि—

हे भगवति भवतीं सर्व्वलोकैकधात्रीं सर्व्वे अपर्य्यन्तलोकधातु-स्थिता ये लोका जनास्तेषामद्वितीयामेकां धात्रीं परिपालिकां त्वां नाथीकृत्यापि शरणीकृत्यापि ऐश्वर्य्येण आश्रित्यापि अनाथ-मशरणमिति कृत्वा मन्दभाग्यमल्पपुण्यं मां धिग्धिगिति निन्दा-भिधानम्। न केवलम् एवं दिवसकरस्य रवेः रुक् दीप्तिस्तयाप्य-परिमितजगदन्धतमोध्वंसिकया[3] अप्रणुत्तोऽनपगतोऽन्धकारो यस्य तं दिवसकरस्येव रुक् कान्तिर्यस्याः सा तया एवंभूतयापि त्वया अमोघकिरणया अज्ञानतमिस्रोत्सारिकयापि[4] अविनष्टाज्ञानान्ध-कारं, किञ्च हैमवत्याः सुरसरितः कूलकच्छे तीरप्रान्ते। कीदृशे?

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[1] Orig. दुःकृतं। [2] Orig. दुष्परिपाकं।
[3] Orig. जगदन्धतमोध्वंसिकया। [4] Orig. तमिस्रोत्सारिकया।

हिमस्य तुषारस्य या शकलशिला खण्डशिला तद्वच्छीतले सर्व्व-क्लेशापहारिणि। तत्र निषण्णमपि तृष्यन्तं पिपासाकुलम् उपगत-पिपासं तृषार्त्तमित्यर्थः। अथवा हैमवत्यास्तव अभयायाः सकल-सत्त्वाशेषभयविनाशिकायाः कूलकच्छे अनुकूल[1]भूम्येकदेशे निषण्ण-मपि रागादिदोषाक्रान्तम्। कूलमनुकूलमुच्यते एकदेशे समुदायो[2] गम्यते इति न्यायात् यथा सत्यभामा इति। पुनः कीदृशम्? रत्नानां द्वीपे जलान्तर्मणिमयस्थलभूभागे या प्रतोली रथ्या तस्या विपुलमणिगुहैव गृहं वेश्म तद्गर्भे स्थितमपि दरिद्रम् अर्थ-हीनम्। अथवा बुद्धादिरत्नानां यत् स्थलं स द्वीपो भवशमयो-रन्तर्वर्त्तित्वात्तत्र या प्रतोली मोक्षद्वारं तस्या विपुलमणिगुहा सद्धर्म्मसुखस्थानं तदेव गेहं तद्गर्भे तदन्तर्वर्त्तिनि स्थाने[3]। एतज्ज्ञान-रत्नशून्यो महाकरुणासम्पन्नाया अपि भाग्यापराधान्न तवाहं विषय इति भावः।

स्वदोषोद्भावनव्याजेन कथं मां परिभाषसे इत्याशङ्क्याह

मातापि स्तन्यहेतोर्विरुवति बहुशः खेदमायाति पुत्रे
क्रोधं धत्ते पितापि प्रतिदिवसमसत्प्रार्थनासु प्रयुक्तः।
त्वं तु त्रैलोक्यवाञ्छाविपुलफलमहाकल्पवृक्षाग्रवल्ली
सर्वेभ्योऽभ्यर्थितार्थान् विसृजसि न च ते विक्रिया[4] जातु
काचित् ॥ ५ ॥

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१ Orig. अनुकूत। २ Orig. समूदाया।
३ Orig. नंदरि। ४ A. विक्रया।

॥५॥ [illegible]ति—

हे परमहाकिलकच्छे [illegible] अधिकतरा त्वम्।
[illegible]तापि [illegible] तनये स्वन्यहेतोर्दुग्धलिप्तं बहुधा [illegible]
आक्रन्दति सति खेदमायाति विषादमुपैति। जनकोऽपि [illegible]
नासु असन्त्यः असभ्या[illegible][1] या वस्तुनो वा[illegible]स्तासु प्रत्य[illegible]
दिवसं प्रतिप्रेरितः सन् क्रोधं धत्ते कोपमुद्वहति। त्वं तु [illegible]
पुनः, अतिस्नेहवती, सर्व्वेभ्योऽपरिमितजनेभ्योऽभ्यर्थिता सती [illegible]
यथाभिलषितवस्तूनि विसृजसि परित्यजसि। कथं [illegible]
इत्याशङ्क्य आह। त्रैलोक्यानां त्रैधातुकान्तर्वर्त्तिनां सत्त्वानां [illegible]
विपुलं महत्फलं यस्याः सा चासौ, महाकल्पवृक्षस्य [illegible]
तरोरग्रवल्ली च या सा तथा प्रधानमञ्जरीव त्वमित्यर्थः। [illegible]
स्वैभववदान्याया महाकरुणार्द्रीकृतहृदयायाः अत्यल्पमपि [illegible]
विकारभावो न च नैव जातु कदाचिदपि। एतेन [illegible]
परुषाभिधानेऽपि भवती न परिखिद्यते इति भावः।

किं[illegible] पूर्व्वकृतप्रतिज्ञामपि भगवत्याः स्मारयन्नाह

यो यः क्रोधौघ[2]वह्निज्वलिततनुरहं तारणी तस्य मस्ये-
त्यात्मोपज्ञं[3] प्रतिज्ञां कुरु मयि सफलां दुःखपात[illegible]।
वर्धन्ते यावदन्ते परुषपरिभवाः प्राणिनां दुःखसंगाः
सम्यक्संबुद्धयाने प्रणिधिकृतधियां[4] तावदेवानुकम्प्या[5] ॥६॥

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१ Orig. असती संभवनिनोधी वस्तुनोयं चास्तासु।
२ A. क्रोधोघ।
३ A. आत्मोपज्ञां।
४ A. धृ[illegible]
५ A. [illegible]

॥६॥ यो य इत्यादि—

हे सत्यवत्सले त्वया पूर्व्वमात्मोपज्ञं कृता या[1] प्रतिज्ञा अवश्य-पालनीया । आत्मनः स्वस्या उपज्ञम् अनुरूपं यथा स्यादिति क्रियाया विशेषणम् । तां मयि अपि दुःखपातालमग्ने दुःखमेव अतिगाधत्वात् पातालमिव तत्र मग्ने निःशेषेण तलं गते सफलां संपूर्णां कुरु निष्पादय । कां ताम् ? यो य इति वीप्सायाम् । क्लेशानां रागादीनाम् ओघो निवहः स एव अतिदाहकत्वाद् वह्निर्हुताशनः तेन प्रज्वलिता प्रदीप्ता तनुः कायो यस्य तस्याहं तारिणी निस्तारिकेत्येव । अर्थान्तरन्यासव्याजेन भगवतीमेव उत्क-र्षयन्नाह वर्द्धन्ते इति । प्राणिनामेते पुरोवर्त्तिनो दुःखवेगानां प्रवाहाः । किम्भूताः ? परुषपरिभवाः परुषोऽतिनिष्ठुरः परिभवस्तिर-स्कारो येषु ते तथा । वर्द्धन्ते वृद्धिमुपयान्ति यावत्तावदेतत्-पर्य्यन्तमेव अनुकम्पा महाकरुणा । केषां सम्यक्सम्बुद्धयाने सुगत-महावर्त्मनि[2] प्रणिधिर्बोधिचित्तम् उत्पाद्य निखिलत्रिजगदुद्धरणाय उद्योगः ""स्थानचित्तं तत्र धृता निहिता बुद्धिः प्रज्ञा यैस्तेषाम् । एतेन एतदुक्तं यावद्यावद् भवदुःखवृद्धिस्तावद्भवद्विधानां परार्थ-परायणानां महाकरुणापि वर्द्धते । अतो[4] न मामुपेक्षितु-मर्हसीति भावः ।

देव्याः स्वदुःखमावेद्यापि कदाचिद्दुर्वृत्तं मामावेदितवत्सलं च आवेद्य उपेक्षते इत्यालोच्य पुनः फुत्कारयन्नाह

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१ Orig. कृतया ।   २ Orig. वाल ।
३ Orig. महात्मनि   ४ Orig. त्वतो ।

इत्युच्चैरूर्द्ध्ववाहौ नदति स्तुतिपदव्याजमाक्रन्दनादं
नार्हत्यन्योऽप्युपेक्षां[1] जननि जनयितुं किम्पुनर्यादृशी
त्वम् ।
त्वत्तः पश्यन् परेषामभिमतविभवप्रार्थनां प्राप्तुकामो
दह्येऽहं तेन भूयस्तरमरतिभुवा सन्ततानन्दितेन ॥ ७॥

॥ ७॥ इत्युच्चैरूर्द्ध्ववाहाविति—

हे जननि अन्योऽपि अदयालुः प्रार्थ्यते, अपि इत्यनेन प्रागुक्ताभिलाषप्रकारेण उच्चैरधिकतरम् ऊर्द्ध्ववाहौ नदति ऊर्द्ध्वम् उपरि बाहू भुजौ यस्य तस्मिन् उत्क्षिप्तभुजे विरुवति जने आक्रन्दनादं यथा भवति इति क्रियाविशेषणम् । आ उच्चैः क्रन्देन भयविक्लवप्रलापेन नादोऽत्युच्चध्वनिर्यत्र नदने तमेव पुष्णाति । स्तुतिपदव्याजं स्तुतेः पदं शब्दः[2] वाक्यं वा तन्मिषं । उपेक्षाम् अवज्ञाम् अवहेलां जनयितुम् उत्पादयितुं नार्हति नोचितकारी भवति : किं पुनः इत्याश्चर्याभिधानमतिशयेनेत्यर्थः । दशदिग्लोकधात्ववस्थितनिखिलजनातिदुःसहदुःखानलपरित्राणकारणान्वेषणपरायणा तन्निवारणाय करुणागुणरमणीयान्तःकरणा त्वमीदृशी माता । किन्तु त्वत्तः पश्यन् परेषां त्वत्तो भवत्याः सकाशात् परेषां त्वद्भक्तिपरायणानाम् अन्येषामभिमतविभवप्रार्थनां प्राप्तुकामः पश्यन् अवलोकयन् भूयस्तरम् अतिशयेन अहं दह्ये प्रज्वलितो भवामि । अभिमता अभिलषिता ये विभवा लौकिकलोकोत्तराः श्रियस्तेषां प्रार्थना याच्ञा[3] ताम् ।

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१ नार्हत्यन्योप्युपेक्षां । २ Orig. omits ।

३ Orig. यांचा ।

॥ १६ ॥ भर्त्तृभ्रू इत्यादि—

हे अशेषबन्धविध्वंसिनि, यः पुमान् यायात् गच्छेत् आर्य्यतारायाः चरणमेव शरणं त्राणं तस्य भावस्तत्त्राणताम्। स्निग्धबन्धूज्झितोऽपि स्निग्धाः प्रेमार्द्रीकृतमनसो ये बन्धवो मित्राणि तैः उज्झितोऽपि सन्त्यक्त एव सन्। ताम् अनुभूतां व्यापदं विपत्तिं दुरन्तां दुःसहोऽन्तोऽवसानं यस्यास्तां सद्यस्तत्क्षणादेव त्यजति प्रतिक्षिपति दूरीकरोतीत्यर्थः। कीदृशः? भर्त्तुः प्रभोः भ्रूभेदो भ्रुकुटिः[१] भ्रुवो भङ्गुरता तस्माद् भीतास्त्रस्ता उद्भटाः प्रसिद्धाः कटके ये भटाः राजधान्यां प्रेष्यवीरास्तैराकृष्टाः उच्चैर्निष्पीड्या[२] दुःश्लिष्टा[३] इतस्ततीकृताः केशा यस्य स तथा। किम्भूतः? चञ्चन्तः इतस्ततः परिभ्रमन्तो वाचाटाः वावदूका बहुवल्गिनो ये चेटा दासास्तेषां यदुत्कटं रटितम् असह्यं प्रलपितं तेन कटुग्रन्थिस्तीव्रबन्धो येषु पाशेषु तैरुपगूढः सुबद्धः स तथा। क्षुद्[४] बुभुक्षा तृट् पिपासा ताभ्यां क्षामः शुष्क ओष्ठाभ्यां सह कण्ठो यस्य स तथा।

रक्षोऽभिधातुमाह

मायानिर्माणकर्म्मक्रमकृतविकृतानेकनेपथ्यमिथ्या-
रूपारूपानुरूपप्रहरणकिरणाडम्बरोड्डामराणि[५]।

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१ Orig. omits : ।   २ Orig. निःपीड्या।
३ Orig. adds नीता before it.   ४ Orig. क्षुत्।
५ A डामरो डामराणि।

१७ ॥

[illegible] म [illegible]

[illegible] विद [illegible] कस्य ? [illegible]

तेषु [illegible] ये मन्त्रा [illegible] दुरितानि

दुरितानि पाप [illegible] कीदृशानि ? [illegible]

[illegible]

[illegible] निर्मिता [illegible]

[illegible] कर्मक्रमः करण [illegible] परिपाटि [illegible]

[illegible] अनेक [illegible] विषयं नेपथ्यं [illegible] मिथ्या-

रूपं तेषु [illegible] आरम्भो [illegible] उचि-

तानि यानि प्रहरणानि [illegible] तेषां किरणाडम्बरेण प्रभावाति-

शयेन [illegible] अतिभी [illegible] यानि तानि तथा ।

अष्टमहाभयापहारानन्तरं संग्रामविजयसामर्थ्यं [illegible]

गर्जज्जीमू [illegible] धारा [illegible] कारे

विद्युद्योतायमानप्रहरणकिरणे निघ्नत [illegible] ।

१ A. [illegible] । २ [illegible] ।

B. [illegible] ।

[illegible]

हे बाह्याभ्यन्तरव्याधिव्यथितहृदयानां महौष[illegible] [illegible]
तत्र परकमलसपर्य्याभिः सैव अगदवरगुटिका न [illegible]
यतो वरगुटिकाशाः सा तया मनोरोगापहवि [illegible]
तत्र योऽभ्यासो नैरन्तर्य्येण सेवनं तत्र भक्त्या [illegible]
येत्यात्मना प्रमत्ताः संलग्ना ये ते तथा जायन्ते [illegible]
भवन्ति । कीदृशः ? जात[illegible]पम् [illegible]चयकाञ्चनं [illegible]निधि [illegible]
वपुर्येषां ते। पुण्डरीकम् [illegible] पद्मदायतमक्षि चक्षुर्ये[illegible] [illegible]
कीदृशाः ? पापा[illegible] [illegible] योऽनुबन्धः [illegible]
नैरन्तर्य्येण सक्तिः तेन उद्धुताः प्रकपिता ये गदा महा[illegible]
विगलद् निपातद् यत् [illegible] दुर्ग[illegible]
विस्तापि [illegible]गन्धीनि [illegible] तद्[illegible]
नाद्यः शिरा नाडीमयानि वा [illegible]कुहरेषु वृद्धन[illegible]
स्यन्दन्तो [illegible]दुद्भवाः [illegible] स्वादिना[illegible]

१ A. मानुला । २ A. गलज्जन्तु । ३ A. पुण्डरीका

रुद्धः संग्रामकाले प्रबलभुजबलैर्विद्विषद्भिर्द्विषद्भि[1]-
स्त्वद्दत्तोत्साहपुष्टिः प्रसभमरिमहीमेकवीरः पिनष्टि[2] ॥
१८ ॥

॥ १८ ॥ [3]गर्जदित्यादि—

हे संग्रामोत्तारिणि त्वद्दत्तोत्साहपुष्टिः सन् एकवीरः पिनष्टि । एकोऽसहायः यो वीरः सः । त्वया दत्तार्पिता उत्साहस्य[4] वीर्य्यस्य पुष्टिः पोषणं वृद्धिर्यस्य स तथा । प्रसभं हठाद् अरिमहीं रिपोर्भूमिं संचूर्णयति । कीदृशः ? रुद्धः सर्व्वतो वेष्टितः । कैः ? द्विषद्भिः शत्रुभिः विद्विषद्भिः विद्वेषमावहद्भिः । किम्भूतैः ? प्रबलानि अत्युद्रिक्तानि भुजानां बलानि शक्तयो येषां तैः । क्व ? संग्रामकाले । संग्राममेव प्रावृषा निरूपयति । गर्जन्तो नदन्तो ये जीमूता मेघास्तेषामिव मूर्त्तय[5] आकारा येषां त्रिमदानां त्रिगण्डगलितद्विपानां तेषां या मदनद्यो दाननिर्झरिण्यस्तासु बद्धाः संलग्ना या धारास्ताभिः अन्धकारो दुरालोको यत्र तस्मिन् । किम्भूते ? विद्युदिव द्योतायमानः प्रकाशयन् प्रहरणानाम् अस्त्राणां किरणो यत्र तस्मिन् निष्पतन्तो वाणानां वर्षा वृष्टयो यत्र तत्र । एतेन एतदुक्तं संग्रामाङ्गनसङ्गता अपि त्वत्प्रसादात् निस्तरन्तीति भावः ।

महाव्याधिशातनशक्तिमाह

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१ A. द्विषत्भि । २ B. पिनक्ति ।

३ Orig. omits गर्जदित्यादि ।

४ Orig. adds उद्यमन अर्थस्य after उत्साहस्य ।

५ Orig. मूर्त्तयो ।

यदा प्राप्तः सिद्धः काम इच्छा यस्य । केन ? सन्ततान्तर्ज्वरेण सन्ततं निरन्तरं योऽन्तर्मनसि ज्वरो दुःसहतापस्तेन । अरतिभुवा अरतेर-सुखाद् भवति उत्पद्यते यस्तेन असह्येन अतिदुःसहेन । सकलजन-मनोऽभिलाषसम्पादिका व्याक्रन्दत्यपि मयि न तुष्यसीति धिग् दैवमित्यभिप्रायः ।

अधार्म्मिकं[1] नाम आकलयसि इत्याशङ्क्य आह

पापी यद्यस्मि कस्मात् त्वयि मम महती वर्द्धते भक्तिरेषा
श्रुत्या[2] स्मृत्या च नाम्नाप्यपहरसि हठात् पापमेका त्वमेव ।
त्यक्तव्यापारभारा तदसि मयि कथं कथ्यतां तथ्यकथ्ये
पथ्यं ग्लाने मरिष्यत्यपि विपुलकृपः किं भिषग् रोरु-धीति ॥ ८ ॥

॥ ८ ॥ पापीत्यादि—

पापी यद्यस्मि भवामि, कस्मात् किमर्थं त्वयि अनिर्व्वचनीय-माहात्म्यायां मम पापकारिणो भक्तिः श्रद्धैषा पुरःपरिवर्त्तिनी स्तुत्यादिरूपा ... सातिरेका सती[3] वर्द्धते वृद्धिमुपैति । नहि उपचितकुशलम् ... त्वं ... ऽभिप्रसादोऽतोऽनुमीयते नाहमपुण्य-वान् । अपरञ्च[4] त्वमेव परम् एका अद्वितीया कलुषेन्धनदहना-त्मिका पापमपहरसि स्फोटयसि हठात् बलात् । कया ? श्रुत्या

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१ Orig. अधर्म्मिकं । २ A. श्रुत्वा ।
३ Orig. साता । ४ Orig. अपरञ्चा ।

अनुपदमभ्यर्थनेन, स्तुत्या पुनःपुनर्मनसि भावनयापि नाद्यापि तारेति संज्ञायोग्येनापि। सकलजनमातः, अखिलतीव्रकलुषशेषाशनिरस्त-सरणोऽपि नरातिमन्दपुण्य इत्यर्थः। मयि त्यक्तव्यापारभारा, तदपि मयि कथं त्यक्त उज्झितो व्यापारस्य भवदुःखोद्धरणलक्षणस्य भारो गुरुत्वं यया सा, तथा त्वच्चरणशरणेऽपि मयि कस्माद्धेतोरसि तदपि तत् कथयसि तथ्यकथ्ये कस्मादिति, तच्छब्दोऽव्ययस्तस्मादर्थे तस्मा-दभिधीयताम्[1]इति, तथ्यमवितथं कथ्यं वचनं यस्याः सा। उक्त-मपि अर्थम् अर्थान्तरन्यासेन द्योतयन्नाह। पथ्यं स्थाने भरिष्य-त्यपि म्रियमाणेऽपि रोगिणि पथ्यमौषधं निपुणकृपो महादया-र्द्रमना भिषक् वैद्यः किं रोहधीति किं निवारयति नैवेत्यर्थः। एतेनैतदुक्तं रागादिरोगसङ्कुले दुश्चिकित्सितत्वा[2]दस्मज्जने पथ्यं दातुमर्हसीति भावः॥

अस्तु स्वतया भगवतीपदं कमलाराधनावकाशं[3] प्रकाशयन् प्रागुक्तं कार्पण्याभिधानावैयर्थ्यं च विज्ञापयन्नाह

मायामात्सर्य्यमानप्रभृतिभिरधमैस्तुल्यकालं क्रमाच्च
स्वैर्दोषैर्वाह्यमानो मठकरभ[4] इवानेकसाधारणांशः[5]।
युष्मत्पादाब्जपूजां क्षणमपि न लभे यत्तदर्थं विशेषाद्
एषा कार्पण्यदीनाक्षरपदरचना स्यान्ममावन्ध्यकामा॥८॥

१ Orig. अभिधीयताम्। २ Orig. दुश्चिकित्सितत्वास्मत।
३ Orig. कमला वकाशं।
४ B. का ५ B. साव

॥९॥ मायेत्यादि—

युष्मत्पादाब्जपूजां तव चरणसरोजसपर्य्यां क्षणमपि न लभे मनागपि न साधयामि। कुतः? स्वैर्दोषैस्तुल्यकालं क्रमाच्च वाह्यमानः, स्वैरात्मीयैर्दोषैरपराधैः समकालं यथा येन युज्यमानः। कीदृशोऽहम्? अनेकसाधारणांशः अनेकेषां बहूनां साधारणस्तुल्यः अंशः भागः यस्य सः। तथा क इव? मठकरभ इव विहारोष्ट्र इव। किं स्वरूपैः? माया अविद्या, मत्सकाशात् सरतु इति मत्सरस्तस्य भावो मात्सर्य्यं, माया तु कामनालक्षणा तृष्णा, मानश्चित्तसमुन्नतिः स च सप्तविधः। त एव प्रभृतयः प्रकारा येषां तैः। अधमैर्वराकैः प्रज्ञादृष्टिमात्रमावर्त्यन्। यत्तदर्थे यद् यस्मादित्यर्थः। अहं[1] परप्रेष्योऽतो विशेषादेषा कार्पण्यदीनाक्षरपदरचना एषा [2]स्वदुःखाविष्करणरूपा। कृपणस्य वराकस्य अतिदुर्गतस्य भावः कार्पण्यं तस्माद्दीनमतिकातरं परुषम् अक्षरं येषु तेषां पदानां शब्दानां रचना ग्रथना। ममाबन्ध्यकामा स्यात्तदर्थविशेषात् पुनःपुनर्विज्ञापयामीति वाक्यशेषः। अबन्ध्योऽनिष्फलः[3] कामोऽभिलाषो यत्र सा तथा। विशेषादतिशयेन फलवती यथा स्यादिति वा योज्या। मायामात्सर्य्यमानलोभादिस्तं[4] निर्जित्य त्वत्पदारविन्दाराधनैकपरो यथा स्यां तद्विधेहीत्याशयः।

दुःखमावेद्य इदानीं प्रभावातिशयद्वारेण भगवतीं स्तुवन् आदौ अष्टमहाभयापहरणशक्तिम् अष्टश्लोकेनाह

१ Orig. महं ?

२ Orig. स्वदुःखाविःकरणरूपा।

३ Orig. अनिःफलः।

४ Orig. लोभारिस्तं।

[illegible], [illegible]वातभ्र[illegible] [illegible]क्षोभद यो[illegible]वेला-
[illegible] [illegible]द्रा[illegible]
त ।
[illegible] भिन्नको[illegible] सकरुणरुदिताक्रन्द[illegible]न्दमन्दैः[5]
स्वच्छन्दं देवि सद्यस्त्वदभि[illegible]नुतिवश स्तीरमुत्तीर्यते ऽब्धेः[6] ॥
१० ॥

॥ १० ॥ कल्पान्तेत्यादि —

हे देवि त्वदभिनुतिवशात्तीर्यते अब्धेस्तीरं महासमुद्रात् पारमासाद्यते । सद्यस्तत्क्षणादेव । स्वच्छन्दमपराधीनं यथा स्यात् तथाभितः सर्व्वतो नतिर्येन परा प्रधाना येषां तैः । भिन्ना विदीर्णा नौका तरिर्येषां तैः । मज्जद्भिस्तल प्रविशद्भिः । कीदृशैः ? सकरुणेन हृदयद्रावकेण अतिदीनेन यद् रुदितं तेन च आक्रन्दनाद तुमुलध्वनिस्तेन ये निस्पन्दाश्चेष्टाशून्या इव मन्दा मृता वयं सर्व्वे इत्यनुत्साहा ये तैः । किम्भूतात् ? कल्पान्ते प्रलयः तत्र उद्भ्रान्तः समुत्थित इव यो वातः समीरणस्तेन भ्रमितानि आवर्त्तीकृतानि यानि जलानि तेषां ये वल्लः समुद्रच्छन्तो लोला कम्पमानाः[7] कल्लोलास्तरङ्गास्तेषां हेलया विलासेन यः सङ्क्षोभो विक्लवता तस्माद् [illegible] उल्लङ्घितो वेलातटो मर्य्यादाभूमिस्तत्र

१ कल्पान्तोद्भ्रान्त ।
२ A चटात्स्फोटमुक्ताट्टहासात् ।
३ A संक्षोभोच्छिन्न ।
४ A मज्जद्भि [illegible]
५ A रुदितैः क्रन्दनिश मन्दै ।
६ A. दे
७ Orig. [illegible]

यो विकटचटत्स्फोटो भीमनादः स एव मोट्टः प्रौढ़ोऽट्टहासो विकृतोच्चैःशब्देन प्रहसनमिव यस्य तस्मात्। चटदित्यनुकरणध्वनिः।

जलमभिधाय अग्निमाह

धूमभ्रान्ताभ्रगर्भोद्भवगगनगृहोत्सङ्गलिङ्गत्[1] स्फुलिङ्ग-
स्फूर्जज्ज्वाला[2] करालज्वलनजवविशद्वेश्म[3] विश्रान्तशय्याः।
त्वय्याबद्धप्रणामाञ्जलिपुटमुकुटा गद्गदोद्गीतयाच्ञाः[4]
प्रोद्यद्विद्युद्विलासोज्ज्वलजलदजवैराव्रियन्ते[5] क्षणेन॥ ११॥

॥ १२ ॥ धूमेत्यादि—

हे परपरित्राणपरायणे त्वयि आबद्धप्रणामाञ्जलिपुटमुकुटा आव्रियन्ते क्षणेन समाच्छान्ते त्वरया परित्रायन्ते इति यावत्। कैः? प्रोद्यतीनां प्रकर्षेण उद्भवन्तीनां विद्युतां यो विलासः क्रीड़ा तेन उज्ज्वलाः[6] अवभासयन्तो ये मेघा जलमुचः तेषां जवैरतिवेगैः। त्वयि मातः यो बद्धः प्रणामाञ्जलिपुटमेव मुकुटः किरीटो यैस्ते। गद्गदेन अव्यक्ताच्चारेण उद्गीता अभिहिता याच्ञा[7] मां निस्तारयेति प्रार्थना यैस्ते।[8] पुनः किम्भूताः? धूमानां भ्रान्तं भ्रमणं यत्तदेव अभ्राणि जलदालेख्या गर्भः सन्धिः सङ्घट्टन तस्मादुद्भवः प्रादुर्भावो यस्य तदेव गगनं नभस्तदेव गृहं[8] तस्योत्सङ्गे क्रोड़े लिङ्गन्त्[9] स्फुर-

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१ A दङ्ग। २ A स्फूर्जज्वाला। ३ A विसद्वप्त।
४ Orig. याचा। ५ Orig. व्रयन्ते।
६ Orig उज्वला॰। ७ Orig याचा। ८ Orig. प्रादुर्भावो गगनं नभस्तस्य यस्य गृहस्य। ९ Orig. रिंगत।

द्भन्तो ये स्फुलिङ्गा अग्नेः कणास्तैः[1] स्फुरन्त्य इतस्ततो लहलहा-यन्त्यो या ज्वालाः शिखास्ताभिः करालोऽतिभीषणो यो ज्वलनोऽनलस्तेन जवेन त्रिशन्तः अभ्यन्तर[2] परिभ्रमन्त श्मशाने[3] शय्यायां विश्रान्ताः सुखासीना ये ते तथा । द्वन्द्व क्तान्तस्य पूर्व्वनिपातः गतयामो भृत्यो यथा ।

करिणं निगदितुमाह

दानाम्भःपूर्य्यमाणो[4]भयकटकटकालम्बिलोलम्ब[5]माला
हुङ्कारा[6]हूयमानप्रतिगजजनितद्वेषवक्रे[7]द्विपस्य ।
दन्तान्तोत्तुङ्गदोलातलतुलित[8]तनुस्त्वामनुस्मृत्य मृत्युं
प्रत्याचष्टे प्रहृष्टः पृथुशिखर[9]शिरःकोटिकोट्टोपविष्टः[10]
॥ १२ ॥

॥ १२ ॥ दानाम्भ इत्यादि—

हे दुर्गोत्तारिणि त्वाम् अनुस्मृत्य मृत्युं प्रत्याचष्टे भवतीं यदि विभाव्य मरण प्रतिक्षिपति । दन्तान्तो दशनाग्रं स एव उत्तुङ्गम् उन्नत[11] दोलातल प्रेङ्खस्वरूपं हिन्दोलेति प्रसिद्धं तेन तुलिता[12] तुलीकृता तनु शरीर यस्य स तथा । कीदृशः ? पृथुशिखरो[13]

१ Orig omits ।
२ Orig omits ।
३ Orig यत्र श्मशानि तत्र ।
४ A, B पूर्य्यमाणो ।
५ A शोलम्ब ।
६ A हुङ्कार ।
७ A द्वेषवक्रे द्विपस्य
८ A, तुलित ।
९ B शिखर ।
१० A कोटीपविष्ट ।
११ Orig omits ।
१२ Orig

विपुलाचलमस्तक इव शिरोऽर्थात् तस्यैव दन्तिनः कुम्भस्थलं तस्य कोटिरग्रं सैव कोट्टाङ्गस्थानमिव तत्र उपविष्टो निषण्णो यः स तथा। प्रहृष्टोऽत्यानन्दितः सन्। कस्य? द्विपस्य करिणः। किम्भूतस्य? दानाम्भो मदजलं तेन पूर्य्यमाणः सन्दूयमानः उभयकटः सव्येतरगण्डस्थलं स एव कटका गिरेरधोभूरिव अतिविस्तीर्णत्वात् तत्र आलम्बिनां लोलम्बानां भ्रमराणां या माला पङ्क्तिस्तस्या हुङ्कारो मञ्जुगुञ्जध्वनिस्तेन आहूयमानाः सम्मुखीक्रियमाणा ये प्रतिगजा विपक्षदन्तिनः तैर्जनित उत्पादितो द्वेष एव वह्निः अनलो यस्य तस्य॥

चौरानभिधातुमाह

प्रौढप्रासप्रहारप्रहतनरशिरःशूलवल्गुत्सवायां[१]
शून्याटव्यां कराग्र[२]ग्रहविलसदसिस्फोटकस्फीत[३]दर्पान्।
दस्यून् दास्ये नियुङ्क्ते[४] सभ्रुकुटिकुटिलभ्रूकटाक्षेक्षिताक्षां
श्चिन्तालेखन्यखिन्नस्फुटलिखितपदं नाम धाम श्रियान्ते
॥ १३ ॥

॥ १३ ॥ प्रौढेत्यादि—

हे अभयप्रदे ते तव नाम तारे प्रतारेत्यभिधानम्। दस्यून् दास्ये नियुङ्क्ते चौरान् भृत्यत्वे नियोजयति। कीदृशम्? श्रिया धाम निखिल[५]सम्पदामालयः। पुनः कीदृशम्? चिन्ता सङ्कल्पः

१ A शूलल्युत्सवाया। २ B omits one ग्र। ३ B. स्फोट।
४ A. नियन्ते। ५ Orig. निखि।

सेव लेखनी आलेख्यलाक्षी तया घर्षितेन अनायासेन स्फुटम् अलिख्यत लिखितं न्यस्तं पदं यत्र तत् तथा। किं विशिष्टान्? भ्रुकुटि: परभीषणो यः उच्चैर्ललाटसङ्कोचस्तया सह वर्त्तेते कुटिले भङ्गुरे ये भ्रुवौ ताभ्यां कटाक्षेण ईषच्चल तिर्यग्वलितेन आलोकितं यथा स्यात् तथा तादृशे अक्षिणी चक्षुषी येषां तान्। कीदृशान्? कराग्रग्रहेण मुष्टिनिष्पीडनेन विलसन्तः सकम्पजलजलायमाना ये अतिस्फुटका खड्गाग्रधारास्तैः स्फीतोऽतिप्रौढो दर्पोऽहङ्कारो येषां तान्। कस्याम्? शून्याटव्याम् शून्या निर्जना या अटवी कान्तारं तस्याम्। किम्भूतायाम्? प्रौढो यः प्रासप्रहारोऽतिनिष्ठुरकुन्ताघातस्तेन प्रहता ये नरास्तेषां शिरःसु कपालेषु वा. शूलयष्टयः. शूलयष्टयः ताभिः तासां वा उत्सवो मङ्गलं हर्षो वा यस्यां यत्र वा तस्याम्।

सिंह कथयितुमाह

वज्रक्रूरप्रहारप्रखरनख[1]मुखोत्खातमत्तेभकुम्भ-
श्च्योतत्सान्द्रास्रधौतस्फुटविकटसटासङ्कटस्कन्धसन्धिः[2]।
क्रुध्यन्ना[3]पितसुरारादुपरिमृगरिपुस्तीक्ष्णदंष्ट्रोत्कटास्य-
स्त्रस्यन्नावृत्य याति त्वदुचितरचितस्तोत्रदिग्धार्थ-
वाचः[4] ॥ १४ ॥

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१ A शाख।　　　　f:।

२ A. क्रुधे　　　　र्थवाचः।

॥ १४ ॥ वज्रेत्यादि—

हे सकलजनवत्सले मृगरिपुस्त्वस्त्वन्नावृत्य याति । मृगाः करिणः पशवो वा तेषां रिपुः सिंहस्त्वस्त्वन् भयमावहन् आवृत्य व्यापाराद् दूरं पलायते । कुतः ? त्वय्येव उचितम् अनुरूपं रचितं निष्पादितं यत् स्तोत्र तेन दिग्धो विलिप्तोऽर्थो यस्याः एवंविधाया वाचो वचनादर्थात् पुरुषस्येति । कीदृशः ? तीक्ष्णदंष्ट्रया उत्कट भीषणम् आस्य मुख यस्य सः । तथा उपयुद्धे क्रुध्यन् रोष कुर्व्वन्, आपित्सुः आपतितुमिच्छुः । किम्भूतः ? वज्रवत् क्रूरप्रहाराणि प्रखराणि तीक्ष्णानि नखानां मुखानि अग्रभागास्तैरुत्खाताः उत्कीर्णा मत्ता-नाम् इभानां कुम्भिनां ये कुम्भाः शिरोदेशास्तेषु स्रोतन्ति स्रवन्ति सान्द्राणि घनानि यानि असाणि रुधिराणि तैर्धौता' प्रक्षालिताः स्फुटविकटा अत्यन्तभीषणा या' सटाः केशरास्ताभिः सङ्कटः स्कन्धस्य धमनेः सन्धिरन्तराल यस्य स तथा ।

फणिन वक्तुमाह

धूमावर्त्तान्धकाराकृतिविकृतफणिस्फारफुत्कारपूर-
व्यापारव्यात्तवक्त्रस्फुरदुरुरसनारज्जुकीनाशपाशैः ।
पापात् सम्भूय भूयस्तव गुणगणनातत्परस्त्वत्परात्मा
धत्ते मत्तालिमालावलयकुवलयस्रग्विभूषां विभूतिम् ॥
१५ ॥

॥ १५ ॥ धूमेत्यादि—

हे विपद्गतजनोद्धोचणपरे त्वत्परात्मा भूयः पुनर्विभूति सम्पद

धत्ते विभर्त्तीति सम्बन्धः । त्वमेव परं केवलम् आत्मा यस्य स तथा । कीदृशः ? तत्र गुणानामणिमलघिमादीनां गणना संख्या तत्र तत्परस्तन्निष्ठः । कीदृशीम् ? मत्तालीनां हर्षोद्धृद्धिरेफाणां[1] या माला तस्या वलयो वेष्टनं यस्याः कुवलयस्रजः नीलोत्पलमालायाः सैव विभूषा अलङ्कारो यस्यास्ताम्[2] । भगवतीप्रभावात् स एव उरगस्तथाविधो जात इति भावः । पापाद् अधर्मात् सम्भूय आसाद्य । कैः ? धूमानामावर्त्तः परिमण्डलं यत्रान्धकारे तत्राकृति-राकारो यस्य तस्य विकृतस्य भयानकस्य फणिनः सर्पस्य स्फारोऽति-महान् फुत्कारपूरस्फूत्कृतिसमूहस्तस्य यो व्यापारः क्रिया तेन व्याप्तं यद्वक्त्रं आस्यं तत्र स्फुरन्त्यौ लेलिहायमाने गुर्व्यौ गुरुतरे ये रसने जिह्वे त एव रज्जवो वरत्रास्तन्मया एव कीनाशस्य कृतान्तस्य पाशा इव पाशास्तैः ।

बन्धनमभिधातुमाह

भर्त्तृभ्रूभेदभीतोद्भट[3] कटकभटाक्षिष्टदुःश्लिष्टकेश-
श्चव्यद्धा[4]चाटचेटोत्कटरटितकटु[5]ग्रन्थिपाशोपगूढः ।
क्षुत्तृट्क्षामोष्ठकण्ठस्त्यजति स सपदि व्यापदं तां दुरन्तां
यो यायादार्य्यताराचरणशरणतां स्निग्धबन्धूज्झितोऽपि ॥
१६ ॥

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१ Orig. द्विरेफाना ।

२ Orig. adds एवंविधा · · · व　　　विभूषा शोभा तामिति

· · · समस्तं वा ।　　　गीतभद्र ।

निष्कुषितानि[1] अङ्गानि येषां ते तथा । एवंविधमहाव्याधिग्रस्ता अपि त्वत्पादाराधनमहौषधाद् दिव्यकान्तयो भवन्तीत्यद्भुतम्[2] ।

सर्व्वशास्त्रकलाभिज्ञाज्ञानप्रवाहमाह

विश्रान्तं श्रोत्र[3]पात्रे गुरुभि[4]रुपहृतं यस्य नाम्नायभैक्ष्यं
विद्वद्गोष्ठीषु[5] यश्च[6] श्रुतधनविरहान्मूकता[7]मभ्युपैति[8] ।
सर्व्वालङ्कारभूषाविभवसमुदितं प्राप्य वागीश्वरत्वं
सोऽपि त्वद्भक्ति[9]शक्त्या हरति नृपसभे वादिसिंहास-
नानि ॥ २० ॥

॥ २० ॥ विश्रान्तेत्यादि—

हे अप्रतिहतप्रभावविभवे त्वद्भक्तिशक्त्या सोऽपि स एव पुरुषो वादिनां विपन्नानामन्यतीर्थानाम् सिंहासनानि हरति आच्छिद्य गृह्णाति । त्वयि एव या भक्तिरभिप्रसादस्तस्याः शक्त्या सामर्थ्येन उक्तनृपसभे राजसदसि नृपाणां सभा नृपसभमिति राजादित्वाद् अदन्तता । किं कृत्वा ? वागीश्वरत्व प्राप्य वाचामैश्वर्य्यमासाद्य । कीदृशम् ? सर्व्वे एव अलङ्कारा अशेषा रूपकोपमादयस्तेषां विभवेन शोभासम्पदा समुदित सम्यगुच्छ्रितं यत् तथा । अथवा सर्व्वालङ्कारभूषया विभवेन च उत्तमलक्ष्म्या समुज्ज्वलम् । पूर्व्वं

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१ Orig. ष्नि कुषितानि ।　　२ Orig त्याद्भुतम् ।
३ B. श्रोत्र ।　　४ A गुरुभिरुद्धत ।　　५ A. विद्युत्गोष्ठेषु ।
६ B यस्य ।　　७ A. विरहात् मूकता ।　　८ A भुपत ।
९ A. त्वत्भक्ति ।

यस्यास्तातस्य [illegible] । अपि [illegible] उपदेश । स एव [illegible] । [illegible] तिभि [illegible] उपहौकि [illegible] यस्य [illegible] कृतास्य [illegible]-[illegible]यनाम् अभ्युपेतो [illegible] । [illegible] कुलीनेन धन निधिरिव [illegible] विरक्तो [illegible] । [illegible] विदुषा पण्डितानां [illegible] एतादृश भवात [illegible] अपि लदाशोकनात् [illegible] विद्वांसो [illegible] मतिः ।

अत्यन्तदुःखितजनस्य रक्षाम[illegible]माह

भूशय्या[3]धूलिधूम्रः स्फुरितकटितटीकर्पटोद्घाटिताङ्गो[4]
यूकायूंषि प्रपिंपन्[5] परपुरपुरतः कर्पटं तर्पणार्थी ।
त्वामाराध्याध्यवस्यन्[1] वरयुवतिवहच्चामरस्मेरचार्व्वीम्
उर्व्वीं धत्ते मदान्धद्विपदशन[2]घनामुद्गतैकातपत्राम् ॥
२१ ॥

॥ २१ ॥ भूशय्येति—

हे अशरणजनत्राणचूडामणे त्वाम् आराध्य उर्वीं धत्ते । अध्यवसन् उद्योगमावहन् । कौशेयीम् [illegible] वरयुवति [illegible] [illegible]काभिः वहद् बिभ्रत् चामरं तेन स्मे[illegible] [illegible] चार्व्वीं

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१ Orig. adds [illegible] २ Orig. मूर्धा।
३ A. भूशय्या। [illegible] ५ यूंषि प्रपिसन्
४ A. B. [illegible] म।

ཁྲོད་སྐྲུ་བསྐྲོགས་པ་སྐྱེ་བ་ལ་བརྡེར་རྣམས་ཀྱིས་[1]སྲིད་པའི་འཇིགས་པ་
གཅོད་[2]པའི་སྐད་དུ་འགྱུར།། ༣༠ །།

ཀྲོ་བ་དང་བཅས་མཚོན་ཆའི་ འོད་ཟེར་རབ་འབར་[4]ཕྱག་དབྱུག་ཆ་[5]
ཡིས་ནམ་མཁའི་ཁོངས་དག་ཁྱབ།།

གདུ་བུའི་གདེངས་ཅན་[6]དག་གི་[7]གདེངས་ཀ་མི་བཟད་[8]པི་འཁྲོགས་
སྒྲོད་ལྡན་སྣང་རྣམས་སྐྲག་མཛད་བཞད་[9]།།

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[1] *D* has ཀྱི།

[2] *D* adds སྒྲུན་ཏེ before གཅོད།

For प्रहरण *C* has པཚོན་ཆ (for མཚོན་ཆ ? weapon), and *D* ཕྱག་ཆ (implement)

[4] For उद्गूर्ण *C* has རབ་འབར (fully blazing), and *D* འབྲེལ་པ (connected with)

[5] For दोर्दण्ड खण्ड *C* has ཕྱག་དབྱུག་ཆ (hand which appears like a piece of stick or club), and *D* simply : ཕྱག་ཚོགས (an assemblage of hands)

[6] For फणी *C* has གདེངས་ཅན (possessing hood), and *D* སྦྲུལ (serpent)

C reads . ཀིས །

[8] For दारुण *C* reads མི་བཟད and *D* more correctly : མི་བཟད་པ (intolerable)

[9] For हास *C* has བཞད and *D* : གད་མོ (laughter).

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

དག་ནི་གནས།།

For उद्भ्रम C has རབ་ཏུ་རྩུབ་ཆེར (very violent), and D simply རྩུབ་པོ།

[2] For आस्फाल C has བརྡུངས་པ (beating), and D བརྡུངས་དུས་རླངས་བསྐྱེད (producing vapour by beating).

[3] For ताल C has [illegible] (a musical instrument ?), and D ཐལ་མོའི་སྒྲ་ཆེན (great sound produced by the palms of the hands)

[4] For प्रमद (= प्रमाद) C has བག་མེད (careless), and D བསྒྱིངས་ཅིང (yawning, gaping).

[5] For पर्यन्त C has མཐའ and D ཁྱམས

[6] For एकैकरोमोद्गमगत C has བ་སྤུ་རེ་རེ་ལས་བྱུང (emerging from each hair of the body), and D བ་སྤུའི་ཁུང་རེ་རེ་ནས་བྱུང (emerging from each hole of the hair of the body, that is, from each pore or passage of perspiration of the body).

ཚིག་མདའི་གཙོ་བོ་[1]དལ་བའི་ཁར་གྲིས་ཅོད་པན་དུད་པ་རྣམས་ཀྱིས་
བཀའ་ལ་ཕྱག་བྱས་ཤིང་།།
བགྲོ་རིམ་སྤྲིང་དུ་ལྷ་ཡི་གླང་ཆེན་ཁྲོལ་ཁྲོལ་རྒྱན་གྱིས་སྤྲུད་པའི་ལུས
ཅན་ལ་ཞོན་ཏེ།།
སྤུ་ལོང་རབ་རྒྱས་[3]ལུས་ཅན་བདེ་སོགས་[4]ལག་པའི་ཐག་པ་ཁྲིགས་
ཀྱིས་རྒྱུན་དུ་བསྐྱིལ་གྱུར་པ།།
ཁྲོད་ཀྱི་སྤྱན་རས་གཟིགས་པས་དགའ་བྱས་ལག་པ་རྡོ་རྗེ་ལྡན་པས་[6]ལྷ་ཡི་
ས་སྐྱོང་བྱེད།། ༤༡ །།

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[1] For गीर्व्वाणग्रामणी *C* has ཚིག་མདའི་གཙོ་བོ (chief of those whose arrows are words), and *D* ལྷ་ (chief of gods)

[2] For स्वणोद्भूषणोद्भासिताङ्केऽधिरूढ *C* has ཁྲོལ་ཁྲོལ་རྒྱན་གྱིས་སྤྲུད་པའི་ལུས་ཅན་ལ་ཞོན་ཏེ, riding on (the celestial elephant) having a body decorated by ornaments making *khrol khrol* (ringing sounds)

[3] For उद्दाम रोमाञ्च *C* has སྤུ་ལོང་རབ་རྒྱས (hair standing fully erect), *D* སྤུ་ཤས་ཆེར་འདས་པའི (hair standing erect in an exceeding measure)

[4] For ग्रथ्या *C* and *D* བདེ་སོགས (?)।

[5] For दोला *C* has ཁྲིགས།

[6] For हीरभिन्नप्रकोष्ठ· *C* has ལག་པ་རྡོ་རྗེ་ལྡན་པས (arm adorned with diamonds or precious stones) and *D* ཅར་པ་རྡོ་རྗེ་དང་འབྲེལ (Is ཅར་པ for ཕྱག་པ?) arm having diamonds hanging on or decorated with it

གཙུག་གི་ རིན་ཆེ་ རྒྱུད་ཀྱིས་ [illegible] [illegible] [illegible] ཅིག་ཀ་ [illegible] པ་

སྐྲ་ མཛོད་ དང་ལ [illegible] སྐྱེ་བྱེ་ཅན །།

ཉི་མ་འཆར་ཀ སྐྱེ་བ་ལྷ་ལྡན་ དབང་གསལ་ [4]འོད་ཟེར་ [illegible] [5][illegible]

རིང་ཀུར་སུ་འགོངས་ཤིང །།

བརྟན་པར་[6]གཡས་ པ་བརྐྱང་ ཞབས་ཀ་ཅིག་གིས་ མནན [illegible] [9]ཀྱིས

ཚངས་ དང་ [illegible] [illegible] འཇུག་རྣམས་ དད་པའི[10] །།

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1 C has ; མནན (pressed) and D ཁང་ན (filled).

2 D has : འོད་མཁའ་ཁྱབ་སྦ་ཐོ་ཅན །

3 For बाल C has འཆར་ཀ and D ཤར་ཀ (rising)

4 For प्रोद्यत् C has རབ་གསལ and D. ཆེས་གསལ (shining very much)

5 For पटुतर C has ཆེས་པ (very bright)

6 For प्रौढ C has བརྟན་པར (firmly), and D · ཆེན་པོ (great)

7 For आलीढ C and D have གཡས་བརྐྱང (right leg stretched forth).

8 For क्रम C has མནན (pressure), and D གོམ་སྟབས (the peculiar manner of stepping).

9 For भर C has ཁུར (burden) and D བཅིར (for ལྕིད ? weight or heaviness).

10 For विनमत् C has : དུད་པ and D : འདུད་པ །

Words				Page
དམག་དཔོན་ सेनानी				[illegible]
དམན་པར་ हीन				[illegible]
དམར་བ་ किरण				[illegible]
དམར་པ་ राग				[illegible]
དམར་བ་ཉིད་ लौहित्य				[illegible]
རྨ་བྱ་ शिखिन्				[illegible]
སྨིག་ खुर				[illegible]
སྨོངས་ मूक	...	..		[illegible]
སྨད་ धिक्			.	[illegible]
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སྨན་ अगद		..	.	[illegible]
སྨན་པ་ भिषक्	...	...	..	[illegible]
སྨན་མོ་ मन्दाकिनी	..	...	...	[illegible]
སྨིན་ भ्रू	...	...	...	[illegible]
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[illegible]ལམ་ प्रणिधि	...	...	...	[illegible]
སྨྱུ་གུ་ लेखनी	...	...	...	[illegible]
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[illegible]	व्यालि	[illegible]
[illegible]	वोलव	[illegible]
[illegible]	कान्ता	[illegible]
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[illegible] प्रभाव				[illegible]
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བསྟོད་པ་ स्तुति	༥༦

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[illegible]

སྒྲིགས་མཁས་ प्रवीण [illegible]

སྒྲོན་པ་ दीप [illegible]

སྒྲོ་མ་ [illegible]

སྒྲིམ་ [illegible]

[illegible]

ང་ [illegible]

ང་ [illegible]

ངན་ཞུགས་ दुर्भिक्ष [illegible]

ངལ་བ་ श्रम [illegible]

ངུ་བ་ क्रन्दित [illegible]

ངུ་བའི་ [illegible] कान्दविक [illegible]

ངེས་[illegible] [illegible]

ངོ་[illegible] [illegible]

[illegible] स्वभाव ... [illegible]

[illegible] चित्र (wonderful [illegible]

[illegible] [illegible]

ངར་[illegible] रसना [illegible]

ངོགས་ कूल ... ... [illegible]

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དཀམ	[illegible]
དཀར་རྫོང་ श्या	[illegible]
དཀྲིས་ वलय	[illegible]
དཀྲུགས་པ [illegible]	[illegible]
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བཀྲེས क्षुध्	
བཀོས उत्खात	
— खोतत्	
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INDEX

OF

TIBETAN WORDS WITH THEIR SANSKRIT EQUIVALENTS

ཀ

of thine, grant thou, O thou of deep mercy, nurture through instructions of wisdom, destroy thou mental darkness, seeing that my mind being washed by the water of thy praises, there has been seen (by me) a place of bliss whence the mere praising of thy excellence in the world becomes an infallible remedy for mankind

37

In virtue of the merit acquired by me through hymning a portion of thy multitudinous excellences—a merit the quality of which is immeasurable, which is sweet of taste owing to its rendering fruitful the desire for the attainment of virtue and which is to last till salvation is attained—may this world forth with reach that land of Sugata's sons which is the name of Sukhāvatī and is characterised by the auspicious *svastika* mark imprinted on the sole the feet of the revered Lokeśvara.

33

Some see thy form as red like the sun or as redder than gleam of vermilion or lac dye, similarly others see it as green-like fragments of leaves pounded by a bright and thick sapphire stone, while others again see thy universal form diversified by a difference of condition as like crystal or like gold or whiter than milk churned from the milk ocean

34

The sole realiser of all knowable truths demonstrated to him by the lamp of omniscience or the all-knowing offspri[illegible] such a one, realises face to face the tale of thy ex[illegible]lences, whereas the lament which one like me pours forth with opened mouth like the cry of a crow—that lament is for the purpose of solacing a mind afflicted with the pain brought on by the fever of sharp misery

35

What I intend to tell thee, that is [illegible]ell known to thee beforehand, the excessive labour to relate it is merely for the purpose of satisfying my foolish mind, but by pouring forth one's sorrow in words as though it were a poison before an affectionate friend, though he be already aware of it, a miserable man obtains ease by unloading his heart

36

O thou who art the lunar digit, shining on the sea of the joy of bliss, deign thou to cast a glorious glance

as if were, the canopying beauty of the sky where the Sugatas are seated on seats formed of ... ornaments which fills the three worlds ... bright rays ... of uprising suns, and where ... Brahmā ... and Viṣṇu bend down ... the weight ... foot doubled up in proud ... attitude

31

Some see thy form as full of ... shrouding the interspaces in the sky with a portion of thy arm resplendent with the rays emitted by weapons (held thereby), having restless and terrible hooded serpents for thy anklets, fearful on account of the tumult of horror-striking sports prompted by the intoxication of the joy produced by the loud clappings of Vetāl ... at the time of ... terrific dance, and terrible drum-beatings and foe-disconcerting laughter

32

Some see thy form which commands the reverence of the three worlds as endowed with an infinity of natures made out of moveable and immoveable constituents, as possessed of diverse aspects owing to the creation of innumerable hundreds of Sugatas stationed in an abode encircled by the wheel of the quarters, and as having serpents, Gandharvas, Siddhas, men and gods such as Brahmā, Indra and Rudra, undisturbed, ... abiding on the surface of the earth or in the ... of the sky ... up from the pores ... hair of thine

tains filaments of diamond, lotuses of gold growing on tanks covered with gems, which is canopied with flower-dust raised by female bees from lofty Pārijāta trees, and which resounds with the music made by celestial damsels proficient in playing on lutes and flutes

28

Those in whom the strength of fervent piety has reached a state of ripeness while their hearts are devoted to thee, sport with beauteous (celestial) damsels in water-sports carried on amidst loudly splashing waves in the river Mandākinī, the ripples of which rest in the eddy like hollows between their lady-loves' breasts towering through the pride of love, and the waters of which are rendered fragrant by exudation of camphor, cardamom, bark of clove trees, *agaru*, sandal, and *nalada* root

29

He who is purified by a glance of thine protects the world of gods with his arms resplendent with diamond, his erect horripilating form encircled by the hollow between the dangling chain-like arms of Śacī, his body borne in the centre of heaven itself on a divine elephant adorned with the accoutrements of war, his orders obeyed by the principal deities with their crowns bent in homage

30

The fear of rebirth for those who are subject to birth is destroyed by meditating on thy form which is,

a resplendent sheen and adorned with (all good) marks, of a lordly elephant possessing six old teeth of a lordly steed with hair dark like the bright hue of a peacock's throat, of a spotless gem bright as the sun's ray, of a treasurer with full treasury and of a general with a heroic army.

25

One who has obtained success in thy lore enters the vernal garden of Malaya mountain as the lord of Vidyādharas, while his lady love has placed a sign (indicative of the trysting place) on a gem slab fragrant with the exudation of sandals, and has, in token of sincere devotion, prepared a fresh hospitable reception that he may find pleasure in sporting with her, and the bracelet encircling his fat and lofty arm darkened by the reflection of his sword, shines forth.

26

To thee as to their lord devoutly pray the love-intoxicated celestial damsels whose necklaces reach down to the lower extremity of their bosom, whose long eyes surpass the red lotuses (hanging) from their ears, while through the gentle fragrance of the Mandāra flowers, adorning their long braided locks, bees are intoxicated, and the tinkling of the large anklets round their legs is louder than the succession of noise made by their waist-girdles.

27

One who has worshipped thee ever experiences the ... journey to the Nandana garden which con-

of lice in front of another man's house—such a one, strenuously worshipping thee, becomes lord of the earth, which is hardened by the tusks of rut-blinded elephants whose charming smile is indicated by the waving chowries borne by noble damsels and on whom is raised one sole royal umbrella

22

Worn out by a frequent recourse to the ways and means of service, agriculture, artisanship, flattery and barter, unsuccessful in obtaining wealth which is the auspicious fruit of merit acquired in a previous birth, paupers become again and again masters of wealth in the shape of store of gold disgorged by the earth if they pray for wealth to thee who transcendest fate and art the mother of the hapless

23

One who is disconcerted through discontinuance of service, chidden by his wife whose dress is reduced to tatters, avoided from a distance through selfishness by his own kinsmen, sons, friends and relatives, as soon as he acquaints thee with his misery, becomes lord of edifices, the precincts of which are worn out by edges of horses' hoofs and is awakened from sleep by the tinkling of the armlets of the women of his seraglio

24

Through a particle of thy grace, O Blessed One, he becomes possessor of a (chariot the) wheel (of) which skims the circle of the quarter, of a spouse emitting

mighty arms of mortal enemies, suddenly crushes his ... of foe, if he is filled with courage by thee

19

... attached to the service of thy ..., ... making use of medicinal drugs, the ... resplendent as gold and the eyes dilated like lotuses even though their bodies are eaten up by vermins moving about the interior of their mouths and in their entrails or attached to their flesh and skin, melting with pus and horrible impurities the effects of diseases consequent on a life of wickedness

20

He in whose bowl of hearing the mendicant dole of learning imparted by teachers has not found a resting place, and who is reduced to speechlessness in the assemblies of the learned through his lack of the wealth of instruction received—even such a one, having obtained, through the might of his devotion to thee, the mastery of speech elevated by the wealth of embellishments in the shape of figures of speech of all sorts, dethrones his adversaries in royal courts

21

He who is embrowned by dust through sleeping on the ground, whose body is bare owing to the rag that covers his loins being tattered, who for the sake ... morsel of food in a potsherd squeezes out ... lives*

* The allusion is to the custom of employing ... other vermins to be found in beds ... for this purpose In ... country the cry ... is well known.

and with its mind devoted to thee attains the beauty of a garland of blue lotuses, each of which is encircled with a row of bees delirious with delight

16

Whoever has his hair dishevelled at the hands of royal military officers frightened of their master's frown, or is bound in the hard fetters of unbearable slanders noised abroad by babbling servants rushing up and down, his throat and lips being parched with hunger and thirst, forthwith doth he rid himself of that dire calamity by taking refuge at the noble feet of Tārā, what though he be forsaken by his dearest friends!

17

Terrible with the excessive splendour of thy resplendent weapons which are of power to quell the pride of the manifold false decorations effected by a series of works brought into existence through power of magic, the demons wearing garlands made of masses of entrails from dug-up corpses, confer on him whose sins have been removed by the recollection of the charms derived from thy Tantras, a protection which no foe can take away

18

In the field of battle darkened by streams of ichor flowing in rivers from the cheeks and forehead of elephants whose forms are like those of rumbling clouds- the field which is brightened by the splendour of weapons which flash like lightning—the field where showers of arrows are constantly raining, the single-handed warrior hemmed in on all sides by the

[illegible]

[illegible]

14

[O]ne, who utters a worthy hymn fraught with meaning in thy praise, is avoided in fear by a lion of sharp fangs and terrible jaws even though it be about to pounce on him with anger—a lion whose dire neck-joints have their terribly bristling mane washed with the blood issuing from the heads of mad elephants mangled by the teeth and sharp nails of the lion striking as hard as thunder.

15

A serpent whose form is as black as a rolling mass of smoke, whose terrible mouth is dilated through the act of constant hissing, whose long vibrating tongue is as it were the noose of the god of death—even such a serpent renounces its evil nature and yearns to recount thy excellences over and over again.

cessively by my own wicked faults, such as duplicity, envy, pride, etc , even as a camel belonging to a monastery is the common drudge of many persons

10

From the monster-laugh in the form of the loud noise on the shore, caused by the dashing of the raging surge which agitates itself as it moves on, whirled by the storm raised by the world-ending deluge, forthwith, O Goddess, the shore of the ocean is reached with ease by shipwrecked passengers bowing to thee when they are in imminent peril of drowning, wailing piteously and emitting futile cries of despair

11

They who rest on their beds in a house in which has entered with speed a conflagration, terrible with the blaze of sparks which rise in waves high up to the interior of the mansion of the sky that is formed by the contact of clouds, which are conglomerations of smoke—even those in such a plight are saved in a twinkle by thee with the rapidity of a lightning-flash illumining the clouds with its rapid play, when with folded palms raised to their heads in token of humble prayer, they supplicate to thee with voice choked with tears

12

He who is swung about in the cradle formed by the two rising tusks of an elephant filled with the fire of hostile rage excited by rival elephants whom he challenges with loud roars, while bees string them-

therein, being numbered among them Unequalled is thy might even as the orb of the radiant sun, dispelling the darkness of the sins of all this universe Nevertheless, I indeed am miserable, fie on me! whose evil actions have ripened into such evil results

4

Fie! fie on me! unfortunate that I am, whose darkness is not dispelled even by the brightness of the sun, I who am thirsty even on the edge of the bank of the Himalaya-born stream which is as cool as a piece of ice, who am penurious even (when placed) in the depth of the cavern of gems situated in the vicinity of the high road in the Island of Gems, and am helpless even though I have chosen thee, who art the sole upholder of all the universe, for my helper

5

Even a mother feels vexed at a son repeatedly crying to be suckled, even a father is worried at prayers for unworthy objects made to him daily, but thou who art the principal shoot of the great wish-yielding tree whose mighty fruit is the desire of the three worlds, thou, I say, grantest to all beings the boons that they crave without ever being altered in feeling

6

"Whosoever is scorched by the torrent flames of misery, his Saviouress shall I be"—this determination of thine do thou fulfil in my case, plunged as I am in the abyss of misery

6

As lo g as ... m ... living beings increase, being difficu... t ... long indeed flows thy mercy on those whose minds are rapt in meditation of ... these

7

U... alone th... rying ... and for succour, through pretext ... uttering a hymn ... thy praise, even an outsider would ... think it proper to look down with ... ence, much less would one like thee, O moth... Seeing the success of other suitors, I am filled with a desire to obtain from thee fulfilment of my request for a desired boon, while I ... ly burning with an unbearable and ceaseless internal fever which has been brought on by sorrow

8

If I am a sinner whence increases this great devotion of mine for thee? Thou alone forcibly removest all sins by the fact of thy name being heard or uttered or meditated upon So tell me, O truth-telling one, wherefore in my case thou shirkest thy task of removing sins? Say, does a doctor, who is very kind-hearted, refuse treatment to a patient even though the latter be sure to succumb?

9

... it does not fall to my lot even for a moment to worship thy lotus-like feet, for that reason especially let this humble, sorrow-laden, poetical composition of mine ensure fulfilment of my longings, seeing that I am one carried away simultaneously or suc-

TRANSLATION

[illegible] bowing my head weighed down [illegible] by [illegible] formed by my joined palms [illegible] noble [illegible] of the distressed do I [illegible] both [illegible] seem as dyed as it were [illegible] by [illegible] gleam arising from their [illegible] the splendour of the lotty [illegible] then ruddily brightens the [illegible]

2

Hapless that I am, with my body inextricably plunged in the fire of misery, utterly at a loss to know whither to turn, afflicted in my folly on account of the futility of my frequent attempts to do something or other, I who have oftentimes heard of thee from others now, following another's lead, take refuge in thee who destroyest sin, inked as I am to the hope of regaining m[illegible] light even as a blind man turns his face towards [illegible] to behold the splendour of the sun and the moon

3

Thy mer[illegible] soothe to all creatures without distinct[illegible] I too am assuredly included

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[1] I am under a great obligation to my esteemed friend Mr. Hari Nath De, M.A., M.R.A.S., accomplished Librarian of the Imperial Library, Calcutta, for collaborating with me in the preparation of the English translation of the difficult and obscure Sanskrit original.—S. C. Vidyabhushana.

NOTE

Page	༤༣	*for*	ཀྱེལ	*read*	ཀོལ།
,,	༤༣	,,	ཡཁའ	,,	མཁའ
,,	༤༩	,,	བཟྡབས	,,	བཟླབས།
		,,	གང	,,	གད།
		,,	ང་བའི	,,	དུ་བའི།
,,	༥༠	,,	ནཁར	,,	མཁའ།
,,	༥༢	,,	विलसत्	,,	स्फोट।
,,	༥༣	,,	རི་དགས	,,	རི་དྭགས།
,,	༥༨	,,	ཞིད	,,	ཞིང།
		,,	གཟུགས་ཅན	,,	གཟུགས་ཅན།
,,	༦༠	,,	བསྟེན	,,	བསྟེན།
,,	༦༨	,,	དྲིན	,,	དྲི།
		,	བདེ	,,	བདེན།
,,	༦༩	,,	प्राच्या	,,	प्राची।
,,	༧༢	,,	उड्डामर	,,	उड्डमर।

ཙ

བཅོམ་ལྡན་འདས་དེ་ཡི་སྟོབས་ཀྱིས་ནི།།

འཇིག་རྟེན་པ་ཀུན་དེར་ཀྱབ་ནས།།

རྟོང་པའི་བཞིང་སོང་ངར་ཀ།།

སྤྱན་རས་གཟིགས་ཀྱི་ཞབས་ཀྱང་ཀྱིང་།།

དེ་ཡི་མཚན་མ་བཀྲ་ཤིས་ཀྱིས།།

དེ་ནས་ཀྱང་ཡོད་ང་དེ་ལ་དེ།

བདེ་གཤེགས་སྐུས་ཀྱིས་རིས་ཡིན།།

བདེ་ནས་བདེ་རྒྱུ་འགྲོ་བ་ཀུན།།

ཀྱུར་དར་སོང་ནས་བདེ་བ་ཞིང་། ༣༠ །།

མི་རྟོག་ཐང་ལ་འཛིན་པ་བསྟོད་ང་།།

སློབ་དཔོན་ཐམས་ཅད་མཁྱེན་པའི་པ་ཞེས། གཉེན་གྱིས་མཛད་པ་

རྫོགས་སོ།།

སྤྲིང་བ་འཛིན་པའི་བསྟོད་པ།

འོ་ནའང་རང་སེམས་དགའ་བའི་དོན།།
ཉེ་བའི་གཉེན་གྱི་མདུན་དུ་ནི།།
དུག་དག་སྐྱུགས་པ་སྨྲས་པ་བཞིན།།
སྡུག་བསྔལ་དོན་དེ་ཤེས་ཀྱང་ནི།།
རང་སྙིང་ཡང་ཞིང་བདེ་བ་བཞིན།། ༣༥ ।།

ཕན་འདོགས་དགའ་བ་རྒྱ་མཚོ་ཉིད།།
རབ་ཏུ་གསལ་བ་ཟླ་བའི་ཆ།།
ཀུ་མ་མཛེས་མས་འཛིགས་པར་ཞུ།།
གདམས་ངག་ཡི་ཤེས་གནང་བར་ཞུ།།
སྙིང་རྗེ་ཆེན་མོ་ཁྱོད་ཉིད་ཀྱིས།།
སྨུན་ནག་སེམས་ནི་གསལ་བར་མཛོད།།
ཁྱོད་ཀྱི་བསྟོད་པའི་རྒྱུ་དེས་ནི།།
བདག་གི་སེམས་ནི་གཙང་བར་བཀྲུས།།
ཕན་ནས་བྱུང་ས་གཅིག་སྙིང་པོ།།
བསྟོད་པ་འདིས་ནི་འགྲོ་བའི་དོན།།
འབྲས་བུ་ཐོབ་པ་ཡོད་པར་མཐོང་།། ༣༦ ।།

རབ་ཏུ་བསྟོད་པའི་ཡོན་ཏན་ཆ།།
བདག་གིས་བསོད་ནམས་བ་ཤད་མི་ཤེས།།

[illegible]

[illegible] ཀྱི་ [illegible] །།

[illegible] །། ༢[illegible]

[illegible] །།

[illegible]

[illegible] །།

[illegible] ཀྱི་ [illegible] ནི།།

གྲངས་ལས་ཐམས་ཅད་ [illegible] །།

ཡང་ན་དེ་ཡིས་སྨྲས་ཀྱིས་ [illegible] ཉན།།

བདག་གིས་ཁ་གདངས་ [illegible] །།

བྱ་རོག་ཁ་འདྲའི་སྒྲ་དང་ནི།།

སྡུག་བསྔལ་ཚད་པས་བྲུས་ཙ་ར།།

དེ་སྐྱེས་ནཆ་ཁྲུང་ཅས་ན།།

བདག་གིས་ང་རོག་སྒྲ་ [illegible] ནི་ང་བཏོར།།

གཞན་གྱི་སེམས་ལ་ [illegible] གནད་གང་རྒྱུ།། ༢[illegible] །།

ངེད་ག་གིས་བུས་པའི་དོར་འདར་ནི།།

མ་ཞུས་གོང་དུ་རྒྱག་པར་མཁྱེན།།

ཁྱེད་ཀྱི་མཁྱེན་པ་དེ་ལ་ནི།།

ངེད་ག་གིས་ཞུ་བ་དོན་མེད་སློང་།།

འཇིག་རྟེན་པ་དེ་འདོར་བར་བྱེད ། །
བདེ་བར་གནས་པ་ཚངས་པ་དང ། །
ལྷ་ཡི་དབང་པོ་བརྒྱ་བྱིན་དང ། །
དབང་ཕྱུག་ཆེན་པོ་ཀླུ་ལ་སོགས ། །
ལྷ་དང་མི་དང་གྲུབ་ཐོབ་དང ། །
དྲི་ཟ་གནོད་སྦྱིན་སྦྲུལ་རྣམས་དང ། །
ཕྱོགས་སུ་རྒྱུ་བའི་འཁོར་ལོ་ཡང ། །
ཐ་མེད་བདེ་གཤེགས་ཁྱིམ་དེར་གནས ། །
ཀྱེ་མ་རབ་ཏུ་རྫུ་འཕྲུལ་ཆེ ། །
འཇིག་རྟེན་གསུམ་གྱིས་ཕྱག་བྱས་པ ། །
ཀྱེ་མ་འགུལ་ནི་འགུལ་གནས་པ ། །
སྣ་ཚོགས་ལྷ་མེད་དངོས་པོ་ནི ། །
ཀྱེ་མ་སྤྲུལ་མ་ཁྱེད་ཡིན་ནོ ། ། ༢༢ ། །

ཁ་ཅིག་གིས་ནི་མཐོང་བ་ལ ། །
རྒྱ་སྐྱེགས་དང་ནི་སིན་དུ་ར ། །
དཀར་དམར་ཁ་དོག་ཏི་མི་ལྟར ། །
དཔལ་ལྡན་ཨིནྡྲ་ནི་ལ་འདྲ ། །
ཁ་ཅིག་གིས་ནི་མཐོང་བ་ལ ། །
འོ་མའི་རྒྱ་མཚོ་དྭབས་དཀར་འདྲ ། །

ངེས་ཤེ་[illegible] ॥
གཡོན་བསྐུམ་གཡས་[illegible] ནབས་གཏིག་གིས ॥
དེ་[illegible] ॥
[illegible] ལ་འཇིག་གོ ॥
ཁྲིད་[illegible] ཀྱིས་པས ॥
སྤྱོད་པའི་འཇིག[illegible] ཕྱིས་སོ་འདྲ[illegible]
རྒྱུ་བ་ལེན་ཁྲ་རད་ནས་ཡོད ॥ ༣༠ ॥

ཁ་ཅིག་གིས་ནི་འདི་ལྟར་མཐོང་ །
ཉུགས་ཚལ་ཕྲུག་གིས་མཆིན་ནས་བརྒྱུད ॥
ཤིན་དུ་འཇིགས་པ་སྟོབས་པོ་ཆེ ॥
ནམ་མཁའ་ཁྲབ་པར་ཡག་གདང་བུ ॥
དེ་རྣམས་འཇིགས་ཆེ་སྤྲུལ་དུ་བསྒོང ॥
ཀྱེ་མཁའི་ཁྲིས་ནས་སྐྲག་པར་བྱེད ॥
སོད་པའི་སྐྲ་ནི་ཤིན་དུ་འཇིགས ॥
མཆུངས་པའི་སྤྱོད་པ་བྱེད ॥
རོ་ཡངས་དིང་དིང་ཤག་ནི་བརྗུང ॥
འཇིགས་ཆེར་རྗེད་མོ་སྐྲ་ཆེན་སྐྲག ॥ ༣༡ ॥

ཁ་ཅིག་གིས་ནི་མཐོང་ངལ ॥
སྐྱོ་མའི་བསྐྲུ་རི་རི་ལས ॥

ཁྱོད་ཀྱི་བཀའ་དྲིན་བསོད་ནམས་ཀྱིས། །
ལྷ་ཡུལ་དུ་ནི་ཅིད་མོ་སྐྱོང་ ། ། ༢༨ ། །

མཐོ་རིས་གནས་པའི་ལྷ་རྣམས་ཀྱིས། །
གུས་པས་བཀའ་ནི་སྤྱི་བོས་ལེན། །
དེ་ཡིན་ཕྱག་ནི་བྱས་ནས་སུ། །
གླང་པོ་ཆེ་ལ་ཞོན་པ་ལ། །
རྒྱན་ཆ་བཏགས་པའི་གས་ཛེ་དེས། །
ལག་པ་གཉིས་ལ་གདུབ་བུ་བཏགས། །
དེས་ནི་ལྷ་ཡི་བསྐྱིངས་ཙམ་ན། །
བཀག་མི་ནུས་པ་བ་སྤྲུ་ལྷང་ ། །
རྡོ་རྗེ་ཕ་ལམ་ལག་བརྒྱན་བཏགས། །
ཁྱོད་ཀྱི་སྤྱན་གྱིས་གཟིགས་ཙམ་ན། །
ལྷ་ཡི་དབང་པོ་བརྒྱ་བྱིན་ཐོབ། །
ལྷ་ཡི་ས་རིས་བསྐྱུང་བ་བྱེད། ། ༢༩ ། །

སངས་རྒྱས་བསྟན་པ་དེ་ལ་ནི། །
རིན་ཆེན་མི་དོག་སྤྱི་བོར་གནས། །
ནམ་མཁའ་དཔལ་གྱི་སྣ་རིས་ཁྱབ། །
ཉི་མ་ཤར་ཀའི་འོད་འདྲ་བ། །

རྫོང་ནར་ ... ཡིས་ ... སྒྲོར །།
གསེར་ ... ཏྲ་རི་ཡ་རི །
གསེར་ ... ཛྲི་ ... ཡུལ་ ... །།
... ཛྲ་དེ་ ... ང་རི །།
... ཧྲི་ཞིམ་ ...
རིས་ ... བཞིན་ ... ང་ ।।
དར་ ... དང་ཇ་ ... གས་ ।།
ལྷ་རབས་ཀྱིས་ནི་ཕྱུར་བར་བསྒྲུགས ।
སྤྲོལ་བ་ཚོད་ཀྱིས་ ... རྡོན་གྲིས ।།
ལྷ་ཡི་ལྷམ་ ... ཛྲས ।།
བདེ་བ་ཞིང་དུ་ཉམས་སུ་ ... ।། ༢༠ ।
གསུར་དང་ནི་ཀཀོ་ལ ।།
ཨ་ག་རུ་དང་སྤོས་དང་དྲི ।།
དེ་རྣམས་ ... ནས་ ... བསྒྲུ་བ་ ...
...ནི་ ... རབས་ཀྱིས་ ... །།
ལྷ་མོའི་ ... གཉིས་ཀྱི་བར ।།
ལྷ་ཡི་གཙང་པོ་རྒྱ་མཚོ་གས་དེས ।།
ཕར་ཏེག་ཚུར་ཏེག་ཟིད་མི་ཐུབ ।།
ལྷ་མོ་མཛེས་པ་དེ་རབས་དང ।།

སྒྲོལ་མ་ཁྲིད་ཀྱི་རིག་པ་གྲུབ། ༎
རིག་པ་འཛིན་པའི་ལྷ་དབང་པོའི། ༎
རལ་གྲི་འོད་ཟེར་ལྡང་གུས་ནི། ༎
ཡག་བཟང་དེ་ལ་ཕོག་པ་དེ། ༎
ཡང་ནས་ཡང་དུ་གསོར་བྱེད་པ། ༎
གཟུགས་བཟང་ལྷ་ནི་ཐོབ་པར་འགྱུར། ༎ ༢༤ ༎

སྐུ་དྲིག་གླིང་བས་མཛེས་པར་བདགས། ༎
དེ་བདགས་ནུ་མའི་བར་དུ་བྱུང་། ༎
རྣ་བར་ཨུ་དྤལ་བདགས་པ་དེ། ༎
མིག་དང་གང་ཟག་འགྲམ་པ་འདྲ། ༎
ཐོར་ཚུགས་མཐུ་ར་བ་བདགས། ༎
དྲི་ཞིམ་བྱུང་བས་བོར་མ་ནུས། ༎
ཀེད་པར་གཡེར་ཁ་མཛེས་པར་བདགས། ༎
ཞབས་གཉིས་ལེགས་པ་དེ་ལ་ནི། ༎
སིལ་སིལ་སྒྲ་དང་གཡེར་ཁ་བདགས། ༎
སྒྲོལ་མ་ཁྲིད་ལ་བསླབས་ཙམ་ན། ༎
འདོད་པའི་ལྷ་ལ་དགའ་བ་ཙམ། ༎
དེ་ཕྲད་ལྷ་མོ་བསྙེན་བཀུར་བྱེད། ༎ ༢༦ ༎

སྨྲ་བ་གདོང་འདོད་ནས། །
ཉེ་བ་གཉེན་རྣམས་ཀྱིས་ནི་བྲོར། །
ཕྱོགས་ནས་སྙོམ་ནས་ལྷ་སྐམས་པ། །
སྡུག་བསྔལ་མཐའ་ཡིད་དྲུང་ཙམ་ན། །
ཁང་ཅིས་སྐྱོབ་མའི་ཞབས་ལ་སྐྱབས། །
སྐད་རིག་གིས་ནི་གྲོལ་ནས་ཐར། ། ༡༦ །

རྟ་མ་བྱས་ར་ནི་གཟུགས་སེ་ལེགས། །
སྐྱེ་རེ་འི་ཀྱུ་མ་བུས་པ་དེས། །
ཟྱིང་བ་མང་བས་སྐྱེ་ལ་བདགས། །
ལུས་ཀྱང་དགག་དུ་མི་ནུས་པ། །
དེ་ཕྱུང་དུས་སུ་ཁྲོད་ཀྱིས་བརྟགས། །
དེ་བཟོད་ཙམ་གྱིས་ཕྱིག་པ་རང་། །
སྲིན་པོའི་དྲན་པ་མེད་ཙམ་ན། །
དེ་རྣམས་ཀྱིས་ནི་སྲུང་བར་བྱེད། ། ༡༧ ། །

འབྲུག་རྒྱུང་བ་ཡི་སྤྲིན་གྱི་གཟུགས། །
ང་རྒྱལ་འཛིགས་པ་རྩང་པོ་གསུམ། །
དེས་ནི་ཐུབ་པ་གནག་པ་ལ། །
གློག་བཞིན་མཆོན་ཆ་སྣང་བ་ཡིས། །
མདུང་ཡི་ཆར་པ་བྱུང་ཙམ་ན། །

ཕྲེང་བ་འཛིན་པའི་བསྟོད་པ།

སྨྲ་བྱེད་གླང་ཆེན་མགོ་ཁྲག་བྱུང ༎
འཇིགས་བྱེད་སེ་དྒྲི་བྱུང་ཙམ་ན ༎
ཁྲིད་བོས་བསྟོད་པ་བརྗོད་པ་ཡིས ༎
གྲིད་ནས་སེ་དྒྲི་ལོག་ནས་ཐལ ༎ ༡༨ ༎

དུ་བ་འཁྲིལ་བ་འཇིགས་པའི་གཟུགས ༎
འཇིགས་བྱེད་གདེངས་བྱེད་ཤིན་དུ་འབར ༎
དྲག་དུ་ཕུད་བྱེད་ཁ་གདེངས་པ ༎
ཀླུ་ཆེན་སྟོན་པ་སྦྲུལ་ཁྲོ་བ ༎
ག་ཤིན་རྗེའི་ཞགས་པས་བསྒྲིག་པའི་མི ༎
སྡིག་པའི་དབང་གིས་དེ་ལྟར་བྱུང ༎
དེ་དུས་ཁྱེད་ཀྱི་ཡོན་དན་བསྒྲགས ༎
གུས་པར་དད་པར་ཁྱེད་ལ་བྱས ༎
སྦྲུལ་དེ་ཨུ་དྤལ་ཕྲེང་བར་གྱུར ༎
མེ་ཏོག་མཆོད་པའི་མི་དེས་ཐོབ ༎ ༡༩ ༎

དཔོན་གྱིས་མིག་མཚམས་མགུལ་རྡོགས་ཀྱིས ༎
དེས་གྲིད་དམག་དཔོན་རིམ་པ་ཡིས ༎
ཐག་པས་བསྒྲིགས་ནས་སྒྲ་ནས་དྲུད ༎
ཛུབ་མོས་བཀལ་ནས་ཁྲིད་ཙམ་ན ༎
ཁོལ་པོ་དེ་ནི་ན་ཚ་ཆེ ༎

དམག་དཔོན་ཏེ་དཔལ་སྡེ་ཐུར་པར་བཅོམ་ལྡན་འདས་མཁྱེན་ཀྱི

བཀའ་དེ་ནི་ཆ་ཤས་ཐུག་པར་འགྱུར།། ༢༨ ༎

ཚན་དན་རྒྱ་ཡིས་དྲི་ཞིམ་རོར་བྱེའི་རྫ་ལ་བརྟེན། ཐུས་དུས་དང་ཐུག་རྟོ

དགའ་ལ་ཆགས་པས།།

སྒྲ་གླུ་མ་ཡི་བདེ་བའི་ཉེར་སྤྱོད་མངོན་དུ་བྱ་བ་མཚན་པར་གསར་ང

བར་བསྐྱབས་ཤིང་།།

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[1] For दैवानी has དམག་དཔོན (general) and *D* བློན་པོ (minister or officer).

[2] For वीरसैन्य *C* has དཔའ་ཟླ་ལྡན (having fortunate or glorious soldiers) and *D* རྒྱལ་པོའི་དམག་ལྡན (having brave soldiers).

[3] For सङ्केत *C* has དུས་ཐབས, *D* དུས་འཆིངས (bond of time).

[4] For कान्ता *C* has སྒྲ་གླུ་མ (or བུད་མེད་མ = a handsome woman), *D* སྒྲ་གླུ་མ (?).

[5] For तथ्योपचार *C* has བདེ་བའི་ཉེར་སྤྱོད and *D* བདེ་བའི་ཉེར་སྤྱོད་ (cheerful practice or sincere entertainment).

[6] For अभिनव *C* has མངོན་པར་གསལ་བ (completely conspicuous) and *D* has more correctly གསར (new). གསལ in *C* may be a mistake for གསར।

[7] In *C* there is no Tibetan equivalent for क्रीडानुराग which is rendered in *D* by རོལ་རྩེས་སུ་ཆགས་པས (pursuit after or attachment for amusement).

འཁོར་ལོ་ཕྱོགས་ཀྱི་འཁོར་ལོ་ལ་སྨྱོར་[1] ཕྲུད་མེད་མཚན་བརྒྱན་[2] འོད་
གཟེར་གཡོ་ཞིང་ཆེ་བ་དང་[3] ༎

གླང་ཆེན་གཙོ་བོ་མཆེ་བ་དྲུག་ལྡན་རྟ་མཆོག་སྔུ་ཁ་སྔོ་སངས་[4] རྨ་བྱའི་
མགྲིན་ལྟར་འཇོར་ ༎

ཉེར་བུ་ཉི་མའི་འོད་ཟེར་ལྟར་གསལ་[5] དྲི་མེད་ཡོན་ཏན་མཛོད་འཛིན་
མཛོད་ཁངས་དང་[6] ༎

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[1] Foi दिक्चक्रचुम्बि *C* has ཕྱོགས་ཀྱི་འཁོར་ལོ་སྦྱོར་ (kissing the points of the hoiizon), *D* ཕྱོགས་ཚོགས་ཁྱབ་པའི (filling the quarteis oi points of the horizon

[2] Foi लक्षणालङ्कृता *C* and *D* have མཚན་བརྒྱན (adorned with auspicious maiks oi chaiacteiistics)

[3] Foi स्फुरद्गुरुकिरणा *C* has འོད་གཟེར་གཡོ་ཞིང་ཆེ་བ (emitting gieat iestless iay of light), *D* འཁྲུག་པག་ཆེན་པོ་གཡོ (འཁྲུག་པག ?)།

[4] For श्यामरोमा *U* has སྔུ་ཁ་སྔོ་སངས (having hair of blue colour), and *D* སྔུ་ཅེ་ཁ་དོག་སྔོ་བསངས།

[5] The 3id line is too shoit by two syllables The length of the line may be made up by putting འོད་ཅན for གསལ and adding ལྡན after ཏན།

[6] Foi भास्वद्भास्वन्मयूख *C* has ཉི་མའི་འོད་ཟེར་ལྟར་གསལ (bright like the ray of light of the sun), and *D* ཉི་ལྟར་མདངས་ལྡན་འོད་ཅན (bright and luminous like the sun).

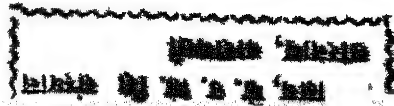
ཐོས་པའི་རྟེན་ རི་རང་ངོས་ ཀར་བྱུར ༎
ད་ཤིས་གཅིག་གཅིག་ད་ བཀུགས་པ་དེ ༎
ཀྱོད་ལ་སོས་བཀུར་ བསྟོད་ བཤིས་ པས ༎
གསུང་ ལྷ་རིང་ ཕྲ་འཁྲིག་པར་ བྱེད ༎
དེ་འཛོགས་པ་ཡང་ རྒྱལ་ མོ་དེ་ སདར ༎
བྱུར་ཅ་སྣ་ རྩོགས་ བདག་མ་ནས་ནི ༎
གསུང་ གི་དབང་ པ་ཤིང་ ཁྲི་ སྟོད ༎

ས་ཕ་ཅན་ བཅི་ རྒྱ་ ... ས་ཁྱིངས །
ལས་ཀྱི་ཁ་རོག་ར་ བར་ བྱར །
དུག་ཟི་གོས་ཀྱི་ལུས་ལ་ཁྱབ །
དུག་དུ་ ཀྱིག་དང་སྒྲོ་ ཀ་ གསོད ༎
གཞན་གྱི་མདུན་དུ་ཡོང་གོག་འཛེད ༎
དུག་དུ་སྐྱོངས་མོ་བྱེད་པ་དེ ༎
སྒྲོལ་མ་ཁྱོད་ལ་སྐྱབས་ཚལ་ན ༎
ངེས་པར་མཛེས་མ་གྲོད་པས་ནི ༎
ཇ་ཡབ་ནརྗེས་པས་གཡབ་པར་བྱེད ༎
སྟོབས་ཆེན་གླང་པོ་ཆེ་རྣམས་ཀྱིས ༎
བདག་པོར་གྱུར་ནས་གདུངས་ག་ཞིག་པ ༎
རྣམ་རིས་ཅན་གྱིས་རྒྱལ་པོར་གྱུར ༎ ༢༧ ༎

འཐབ་པའི་དུས་སུ་བསྐོར་ནས་བཀག ॥
ཤིན་ཏུ་སྟོབས་ཆེ་ངག་རྣམས་ཀྱིས ॥
ཁྲོ་ཞིང་བརྡེག་ཏུ་བྱུང་ཙམ་ན ॥
སྒྲོལ་མ་ཁྱེད་ཀྱིས་སྟོབས་བྱིན་པས ॥
དཔའ་བོ་གཅིག་གིས་དེ་རྣམས་བཅོམ ॥
རས་རིས་རྣམས་ནི་རང་དབང་བྱས ॥ ༡༨ ॥

སྡིག་པས་གང་བ་མཛེ་པོ་འི་གཟུགས ॥
ལུས་པོ་སླངས་ནས་རྣག་དང་ཁྲག ॥
ཆུ་སེར་དེ་རྣམས་འཛག་པ་ནི ॥
རྩ་ཤ་སྤྲགས་པ་ཞུག་པ་ནས ॥
འབྲུ་རྣམས་ཀྱིས་ནི་ཟོས་པ་ན ॥
སྒྲོལ་ལ་ཁྱེད་ཀྱི་ཞབས་བརྟེན་ནས ॥
རྟག་ཏུ་ཁྱེད་ལ་མོས་གུས་བྱས ॥
མོས་གུས་དེ་རང་སྨན་དུ་གྱུར ॥
གསེར་གྱི་ཁ་དོག་ལུས་གྱུར་ནས ॥
པདྨ་དཀར་པོ་རྒྱས་པའི་སྤྱན ॥
དེས་ནི་གཟུགས་བཟང་ལུས་ཐོབ་པོ ॥ ༡༩ ॥

སློབ་དཔོན་རྣམས་ཀྱིས་བཀའ་དེ་ལ ॥
རྣ་བ་སྙོད་དུ་མ་ཚུང་བས ॥



རྩིང་བ་འཛིར་པའི་བསྟོད་པ།

མཛེས་མ་རྣམས། ཏེ་ལ་བ་བརྒྱན་གྱག ༎
ཀེ་ རིག་རྗེ་ ཙོ་ཀ་སྤུང་ ཙེར ༎ ༤༢ ༎

ཛོང་ བརྒྱུར་ ཏེ བཁང་ ལོ་རི །
ཀར་ རྡི་ཟེར་ དག ༎
འཚོར་ ར་ ཟེ་ བྱང་ རིད་བང
ས་རི་བ་ཀ་ ཡོད་གྱང་མེ་རྗེ ༎
ས་བུའི་ སྨ་ཡི་ བ་རིག་བྱེར ༎
རི་ཉར་སྤྲོ་ བ་རྡ་བཟངས་དང ༎
རིན་པོ་ཆེ་ རྩེ་ ས་འཛི་ཟོད ༎
དྲི་མ་མེད་པའི་ གཏེར་གྲིས་བཀང ༎
དམག་གི་ དཔལ་ བོ་ཁང་ བ་དང ༎
སློལ་མ་ཀྱིད་ཀྱིས་ བཀའ་ རྫི་ཟགིས ༎
འཁོར་ལོས་སྐྱར་བའི་ རྒྱལ་ཁབ་ཀྱུར ༎ ༤༨ ༎
མཡཡ་ཨོ་ཧྭསྭ་ར་ ཛ ༎
རྫོར་བུ་རིན་པོ་ཆེ་ཡཾ་ ཛཿ ༎
དེ་ཡ་ཚུན་ཆད་ ཀུན་ཏུ་ བསྐྱུས ༎
ལྷ་མི་རྣམས་ཀྱང་འཚོག་ས་བུས ༎
མཆོད་པ་བྱས་ བ་བཀྲིད ༎
ཤིན་ཏུ་ཆགས་ནས་རྩེད་མོ་བརྩེས ༎

གཞན གཡོག ལས དང ཡོན ཏན དང ༎
ཚོང དང ཐབས ཀྱིས ནོར ཚོལ བ ༎
ཚེ་སྔ མ ཡིས དགེ བའི་ནོར ༎
ཇི་ལྟར བྱས ཀྱང ནོར མེད་པ ༎
སྲུ ལ བསྐྱངས ཀྱང རྙེད པ་མེད ༎
ཀྱི་མ ཁྱེད ལ བསྐྱངས ཙམ ན ༎
ས གསེབ་དུ་ནི ནོར རྙེད ནས ༎
མི་དེ ཕྱུག པོར་གྱུར་པར གྱུང ༎ ༢༢ ༎

འཚོ བ མེད ཐས ངོ ཙ ཆེ ༎
གོས མེད པས ནི ཆུང་མས བཀྲལ ༎
ཕོངས པ་ཡིན པས གཉེན གྱིས བོར ༎
སྟེར དགོས མཐོ ནས ཐག རིངས སྲུ ༎
ཀྱི མ སྐྱོལ མ ཁྱེད ལ ནི ༎
རང གི སྡུག བསྔལ བསྟན ཙམ་ན ༎
ཇ་རྣམས རྨིག་པ ས ལ བཀོ ༎
དེ་བཀོས་ས ཡང་ཁྲིམ བསྐོར ནས ༎
རང་ཡིད འོང་བ་རྒྱལ པོའི ཁབ ༎
ཁྲིམ་དེར གཉིད ནི་ལོག་པ ལས ༎

Words		Fol.
[illegible]		[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]		[illegible]
[illegible]		[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	विभूषा	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	अलङ्कार	[illegible]
[illegible]	अवतंस	[illegible]
[illegible]	अवतंस	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	पट्ट[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	हेतु	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

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[illegible]	... ...	[illegible]
ཁྱི་ཏུ་བདེག [illegible]		[illegible]
ཁྱེན་འཚོ [illegible]		[illegible]
གྱོ་མོ [illegible]		[illegible]
གྲགས་པ भट		[illegible]
གྲངས་ནི [illegible]		[illegible]
གུ गौका		[illegible]
གྲུབ་པ सिद्ध	..	[illegible]
གྲོགས་པོ सुहृत्	..	[illegible]
[illegible]	...	[illegible]
[illegible] पुर	..	༡༠
[illegible] བར་དུ आमुक्ति	...	༥༠
[illegible] आह्वयमा	..	༦༡
[illegible]	... ...	༧༠
[illegible]	.. ...	༦༢
[illegible] ཆེན हस्तिन्	...	༧༢
[illegible] प्रतिका	...	༦༡
[illegible] गज [illegible]		༦༧
कुम्भ		༦༢

Words Page

ག

ངོ་དར་ནི་བཟང་པོ་གསུང་ངང་ནི ॥
ནི་བརྡེན་པར་སྐྱོང་ཞིང་སྨྲ ॥
སྙིང་རྗེ་རི་བའི་སྤྱན་པ་ཡིས ॥
ནད་པ་ར་བ་ར་ནི ॥
ཤེས་པར་དྲོད་རི་རྒྱ་བྱེད ॥ ॥
རྒྱལ་སྲིད ॥
ངང་ནི་ལམ་ཀྱིས་ཁྱེར་ནས ॥
ཞེ་སེམས་ཁྲོང་བས་དལ་སྐབས་མེད ॥
གནས་པའི་སྐྱོ་ནོར་ཇ་མོ་བཞིན ॥
སྐད་ཅིག་དང་བ་སྐྱེད་པས་ནི ॥
སྒྲོལ་མའི་ཞབས་ཀྱི་པདྨ་ལ ॥
བདག་གིས་མཆོད་སྐབས་མ་རྙེད་དོ ॥
དེས་ན་ཡི་གེ་དུ་ཚིག་འདོན ॥
དེ་བཏོན་པས་ནི་ཕན་འདོགས་ར ॥ ༧ ॥
དུས་མཐའ་རླུང་གི་གཡས་སུ་འཁྱིལ ॥
རྫས་ནི་གཙུགས་པའི་ཆུ་རླབས་འཁྲུང ॥
གཡོ་ཞིང་འཁྲུལ་བའི་རོལ་པས་འཁྲུག ॥
དེ་རྒྱབ་དབའ་རླབས་འགྲམ་དུ་ནི ॥
བརྡབས་པས་སྒྲ་གྲགས་སྐད་མེད་ངང་ཅན ॥

རྫོགས་སངས་རྒྱས་པའི་སྨོན་ལམ་ནི།།
བདག་གི་སེམས་ལ་ཤར་བའི་དུས།།
སྒྲོལ་མ་ཕན་འདོགས་མཛད་པར་ཞུ།། ༦ ||

ལག་བསྒྲིང་བསྟོད་པའི་ཚིག་བརྗོད་ཅིང་།
དོན་དུ་དྲག་པོ་ཚུས་པའི་ས།།
གཞན་ལ་ཞུས་ཀྱང་དོན་འགྲུབ་པོ།།
ཁྱེད་ལྷ་བུ་ལ་བདག་གིས་ཞུས།།
ཀྱེ་མ་སྒྲོལ་མ་ཁྱེད་ཀྱིས་ནི།།
བདག་སྐྱོང་པརཾ་ནི་མི་གཤོའ།།
ཁྱོད་ཀྱི་སྤྱན་གྱིས་གཟིགས་ཙམ།།
ནང་འདོད་ཐམས་ཅད་རྫིད་པར་འགྱུར།།
མི་བདེ་མི་བཟོད་སྡུག་བསྔལ་ནི།།
ཡང་འབྱུང་རྟོགས་ནི་མི་འབྱུང་ངོ་།། ༧ ||

བདག་ནི་སྡིག་ཅན་ཡིན་གྱུར་ན།།
དད་པ་ཤིན་ཏུ་འཕེལ་ནས་ནི།།
ཁྱེད་ལ་དད་པ་སྐྱེ་མི་གཤའ།།
མིང་ཐོས་པ་འམ་དྲན་པ་ཡིས།།
ཁྱེད་ཀྱི་[1]སྡིག་པ་དབང་མེད་འཕྲོག།
བདག་དོན་ཁྱེད་ཀྱི་[2]སྐྱངས་པ་དེ།།

1-2 ཀྱི for ཀྱིས ?

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ཀྱི་ [illegible] ཀྱང་ནི།།

[illegible] བྱུང་བ་གང་བར་བྱས།།

[illegible] གི་ལམ་གསར་རྟོག།

དེ་ནི་སྒྲོལ་མ་ཆེད་ཡིན་ནོ།།

ཁང་ས་ཚད་ལ་རིམས་ལུས་པ།།

[illegible] ཁྲང་ཕར་བྱས།། ༤ །།

[illegible] མ་ཀུན་ཀྱི་ཁ་དེས་ནི།།

བདག་གི་ལུས་འདི་རྟག་ཏུ་ཚོག།

མ་རིག་སྡུག་བསྔལ་དེ་ལ་ནི།།

བདག་གི་ལུས་འདི་ནུབ་ཅམ་ན།།

སེམས་ཅན་རྣམས་ཀྱི་སྡུག་བསྔལ་ནི།།

དུག་པོ་འཕེལ་བར་གྱུར་ཅང་ན།།

རྫོང་ཀྱི་དར་བཅས་ཞལ་བཞེས་པ།།

བདག་གི་སྙིང་དུ་ཐུབ་པར་བཟོད།།

ཁྲིད་བཞིན་ནུས་ལ་གཉིས་པ་མེད།།
འགྲོ་བ་རྣམས་ཀྱི་ཐིག་སྲུན་པ།།
དེ་འཛོམས་པ་ལ་ཉི་མ་འདྲ།།
དེ་ལྟར་ཡིན་ཀྱང་སྡུག་པ་བདག།
མི་དགེ་ལས་ནི་མ་ཚིག་པས།།
ངན་ལས་བྱས་པས་བདག་ནི་འགྱོད།། ༢ །།

སྐལ་ངན་བདག་ལ་སྐལ་བ་མེད།།
ཉི་མ་ཤར་ཡང་སྲུན་པ་གནག།
ག་སྐྲའི་ཆུ་ནི་ཞིན་དུ་བསིལ།།
དེ་ཕྱིར་འགྲམ་དུ་བསྐྱད་ཀྱང་ནི།།
སྐོམ་ཡང་བདུང་རྒྱུ་མ་རྙེད་དོ།།
རིན་ཆེན་སྣ་ཚོགས་ཡོད་པའི་གླིང་།།
ནོར་རྣམས་ཀྱིས་གང་[1]ཁང་པ་ལ།།
དེར་འདུག་ཀྱང་ནི་བདག་ཕོངས་པས།།
བཅོམ་ལྡན་འདས་མ་ཁྲིད་ལ་ནི།།
མགོན་འདོད་ཀྱང་ནི་མགོན་མེད་བདག།
འཇིག་རྟེན་ཀུན་གྱི་ཡུམ་གཅིག་མ།། ༨ །།

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[1] Is ཀྱིས་གང for ཀྱི་ཁ ?

རྗེ་ང་ར་འཛིན་ངའི་བསྟོད་པ།

ཨ་རྫ་ལ་ཧི་ནས་པའི་སྒྲུབ་བསྒྲུབ་མེ།།

ཧེ་ར་ཀ་རྒྱུས་སྦྱང་གནས།།

སྐལ་ང་མ་རྒྱན་འགྲོ་ཆ་ཀང་།།

མི་ངར་མ་བདག་གེས་ཐེ་རྒྱར་བ།།

དེ་ལྟར་ཟག་དུ་སྨྲས་ནས་ནི།།

རིན་རིང་བདག་གིས་སྟོབས་རྒྱང་སོང་།།

མཁའ་ལ་ཉི་ཟླ་དཔལ་ལྡན་གྲགས།།

དེ་ནི་གཉན་གྱི་སྤྲང་པོས།།

དེ་ཕྱིས་འོང་བའི་སྐྱིད་པ་སྐྱར།།

ཀ་སྐོང་སྐྱིན་འདྲེན་ཀུང་གཞན་ཁྲིད་པེད།།

སྐྱིག་པ་འཛོམས་མ་ཁྲིད་པ་ནི།།

བདག་ནི་རྒྱབས་མཐོང་འདོད་ལགས་སོ།། ༢ ।

སེམས་ཅན་ཐམས་ཅད་སྒྲོལ་བའི་ཕྱིར།།

དེ་ལ་སྙིང་རྗེ་མི་མཛད་དམ།།

མ་ལུས་བར་ནི་སྙིང་རྗེ་མཛད།།

དེ་ཁོངས་བདག་ལྟ་ཡོད་གྱུར་ན།།

ཁོང་ལ་སྙིང་རྗེ་མཛད་པ་བཞིན།།

བདག་ལ་དེ་བཞིན་མཛད་འཚལ་ལོ།།

ནུས་པ་མེད་པས་མི་མཛད་དམ།།

Another Tibetan version of Sragdharāstotra.

ཕྲེང་བ་འཛིན་པའི་བསྟོད་པ །

རྒྱ་གར་སྐད་དུ། ཨཱརྱ་ཏཱ་རཱ་སྲག་དྷཱ་རཱ་སྟོ་ཏྲ། བོད་སྐད་དུ།
འཕགས་མ་སྒྲོལ་མའི་མེ་ཏོག་ཕྲེང་བ་འཛིན་པའི་བསྟོད་པ།།

སྤྱར་ཤར་ཉི་མ་སྣང་བ་དམར།།
ཀླུ་མཆོག་སྤྱི་གཙུག་ནོར་བུ་དཀར།།
དེ་འབྱུར་ཁ་ཏོག་དེ་ལ་ནི།།
ཚོས་སར་གྲུས་ནི་བསྐུས་པ་འདྲ།།
འཕགས་མ་ཁྱོད་ཀྱི་ཞབས་གཉིས་ལ།།
གུས་པའི་ཐལ་མོ་དབུ་རྒྱན་གྱིས།།
དེ་མཛེས་མགོ་ཡིས་ཕྱག་འཚལ་ལོ།།
ཉིས་བྱུང་དུས་སུ་སྐྱབས་ས་མ།།
དེ་ནི་སྒྲོལ་མ་ཁྱོད་ཡིན་ནོ།།
བསྟོད་སར་མེ་ཏོག་ཕྲེང་བ་འདིས།།
མཆོད་ལ་བདག་གིས་ཕྱག་འཚལ་ལོ།། ༡ །།

༣༠

ཕྱིང་བ་འཛིན་པའི་བསྟོད་པ།

ཕྱིང་བ་འཛིན་པའི་བསྟོད་པ་པཎྜི་ཏ ཆེན་པོ་ཐམས་ཅད་མཁྱེན་པའི་
བཤེས་གཉེན་གྱིས་མཛད་པ་རྫོགས་སོ།།

The concluding remarks in *D* are as follows:—

རྗེ་བཙུན་འཕགས་པ་མ་ཕྱོལ་མའི་བསྟོད་པ་མི་རྟོག་ཕྱིང་བ་འཛིན་པ་ཞེས་བྱ་བ་
ཆེན་པོ་ཐམས་ཅད་མཁྱེན་པའི་བཤེས་གཉེན་ཞེས་བྱ་བ་སྐད་རྒྱལ་སེམས་
པ་སྟེ་མ་ཏི་ཀ་ཏུ་ཕྱེད་པས་མཛད་པ་རྫོགས་སོ།། ཛྷ་ཤར་ཀྱི་མཁན་པོ་
ཀུ་མ་ར་བཛྲ་དང་།། བོད་ཀྱི་ལོ་ཙཱ་བ་པ་ཚབ་ཉི་མ་གྲགས་ཀྱི་བསྒྱུར་བ་ལས། སྐད་
ཀ་ཏ་ཀ་ཤྲཱི་རྡོ་རྗེའི་ཞལ་སྔ་ནས།། ཕྱག་ལོ་ཙཱ་བ་ཀུ་བཟའི་དགེ་སློང་
དཔལ་ཕྱེལ་ཆད་བར་བཅོས་ཏེ་དག་པར་བྱས་སོ།།

བསོད་ནམས་བཀྲ་ཤིས་འདོད་པའི་[1]འབྲས་བུ་[2](དངར་བ)རོ་མྱང
གྲོལ་བའི་བར་དུ་[3]སྤྱངས་བྱ་བ་[4]།།
གང་[5]ཐོབ་དེ་ཡིས་འཇིག་རྟེན་འདི་ནི་འཕགས་པ་འཇིག་རྟེན་དབང
ཕྱུག་ཞབས་མཐིལ་བཀྲ་ཤིས་ཀྱི།།
བདེ་ལེགས་རྟགས་ཅན་[6]བདེ་གཤེགས་སྲས་པོའི་ས་གཞི་[7]བདེ་བ་ཅན་
ཞེས་བྱ་དེ་མྱུར་[8]བགྲོད་ཤོག།། ༣༧ །།

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[1] For पुण्याहवाञ्छा C and D have བཀྲ་ཤིས་འདོད་པ (lucky or blessed desire)

[2] The second line in verse 37 in C is too short by two syllables D adds དངར་བ meaning "sweet" corresponding to the original मधुर after འབྲས་བུ to complete the line

[3] For आमुक्ति C has གྲོལ་བའི་བར་དུ (in the interval of deliverance) and D མ་གྲོལ་བར་དུ (until deliverance)

[4] For भोग्यं C has སྤྱངས་བྱ་བ (to be practised or experienced) and D ལོངས་སྤྱོད་པ (enjoyable)

[5] For यत् C and D གང ।

[6] For स्वस्तिक स्वस्ति चिह्ना C and D བཀྲ་ཤིས་ཀྱི་བདེ་ལེགས་རྟགས་ཅན (marked with the blessed *svastika* or lucky configuration)

[7] For मही C has ས་གཞི (ground or estate), and D. གྲོང་ཁྱེར (city).

[8] For अह्नाय C and D མྱུར (quickly).

INDEX
OF
SANSKRIT WORDS WITH TIBETAN SYNONYMS

अ

Words.	Pa.
སྲིན་པོ་ राक्षस	[illegible]
སྲུང་བ་ रक्षा	[illegible]
སྲོག་ [illegible]	[illegible]
སློག་རགས་ [illegible]	[illegible]
[illegible]	[illegible]
སྐྲད་ [illegible]	[illegible]
སྒྲ་ཡང་ [illegible]	[illegible], [illegible]
སྒྲོན་དམེན	[illegible]
གསང་ प्रच्छन	[illegible]
གསང་འཁོར་ [illegible]	[illegible]
གསང་སྔགས་ मन्त्र	[illegible]
གསར་ नव	[illegible]
[illegible] तरुण	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible] स्फुट	[illegible]
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[illegible]

[illegible]

[illegible]

[illegible]

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